VOLUME 31—No. 1 JANUARY, 1925

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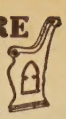

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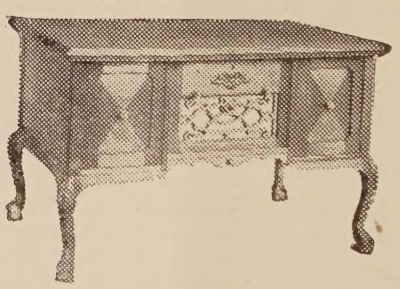

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EDITORIAL

The Dishonesty of Modernism

IT has been truly said that the Fosdick case "is typical of the situation in the entire professing church of Christ on earth today." Indeed we would go so far as to assert that practically all the vital spiritual issues of the day are involved in it. Moreover, the Fosdick case has become a matter of world-wide notoriety, and of deep interest to all sorts and conditions of men. Every development in it has been made the subject of prominent notice and extended comment, not by religious journals only, but by the secular press as well.

As we write these lines the latest published event in this remarkable affair is Mr. Fosdick's letter to the General Assembly of the Presbyterian Church, in which he declines their proposal that he become a member of that denomination by subscribing to their confessions of faith and doctrine, and in which he gives at length his reasons for his decision.

We do not undertake to comment upon this interesting document, but refer to it only for the purpose of pointing out what we regard as the truly salient feature of the present situation.

Considered merely as a phase of the conflict (as old as humanity itself) between truth and error, the situation is not distinguished by anything strikingly novel. For, as Dr. Pusey said, "it would be difficult to invent a new heresy." Therefore we are not surprised to find that the denials of Mr. Fosdick and his fellow "Modernists" are the same as those of the great hosts of enemies of the faith who, from the beginning of the Christian era, have rejected and opposed Christ and His gospel.

That there should be many in our day, as in all the centuries past, who refuse to accept and submit to Jesus Christ as God manifest in the flesh, as dying for sinners, as risen from the dead and glorified in heaven, and who refuse to accept the Bible as the authoritative and inerrant Word of God, is not a matter to cause surprise. Rather would it be surprising if it were not so. Neither is it an occasion for surprise, or for unusual concern on the part of the Lord's people, that there should be many in our day, and among them men of great ability, intelligence and learning, who not only reject the faith of Christ, but who devote their gifts and energies to the attempted destruction of that faith by attacking its fundamental doctrines in detail. So it has ever been in the past, and so it will be to the end of the dispensation of grace. For "not many wise men after the flesh are called," but on the contrary, God has been pleased to hide these things "from the wise and prudent, and to reveal them unto babes."

Nor do we find in the present situation any reason for special concern because of the strength of the attack now being made upon the truth of the gospel. For notwithstanding that the speculative doctrines of evolution seem to give a vantage ground to the assailants, and to furnish them with new and more effective weapons, the fact is—and there are those who are well able to make it clearly known—that modern "science," to which appeal is so often made, has not brought to light a single fact that tends to contradict any statement of Scripture; but rather the "facts" of Geology, Archeology, and even of Physics, bear witness to the accuracy of Scripture, even in respect to minute details.

The Novel Feature of the Present Situation

But the present situation does exhibit one feature of novelty; and that new feature is of such gravity, and involves a menace so serious, that unceasing attention should be paid to it by the defenders of the faith. What we have in mind is the fact that, whereas the common

heresies and denials of sound doctrine were acknowledged and recognized by every one in times past as distinctively *anti-Christian,* they are now being set forth, in systematized form, as one of several species of *true Christianity;* and that their advocates demand recognition and acceptance for themselves as "evangelical Christians." This feature of the present situation is, we say, both startlingly new and also exceedingly menacing.

There were none in days gone by so audacious and unscrupulous as to claim or pretend that they were true "Christians," and eligible for membership (and even for leadership) in evangelical communions, while rejecting and attacking the very doctrines in which evangelical Christianity had always been known to consist—such as the inspiration of the Scriptures, the Deity of Christ, His eternal and unique Sonship, His virgin birth, sacrificial death, bodily resurrection and glorification at the right hand of God. It was a matter of course, to believers and unbelievers alike, that they who rejected those doctrines were, *ipso facto,* excluded from companies of professed Christians which, by their creeds or standards of doctrine made the loyal acceptance of such doctrines a condition of membership. It is logically unthinkable that a man should be deemed a member in good standing, with all the privileges and benefits of membership, in a communion of professed Christians, whose very foundations he is seeking to destroy. And not only so, but it is inconceivable that one could *wish* to be a member thereof under such circumstances, except the better to accomplish his purpose of destruction.

But not so today. Mr. Fosdick, in his letter to the General Assembly above referred to, dares to say that "there have been two historic attitudes towards creedal subscription among evangelical Christians." What he asserts in this part of the letter is that those who, in times past, held the views he himself now holds regarding "creedal subscription"—those to whom he says in the context, "I unreservedly belong"—have been recognized and accepted as "evangelical Christians." And then, in a subsequent paragraph of the letter, he says boldly and without qualification of any sort, "I am an evangelical Christian."

Here, as we see it, is the element of novelty, and of peculiar danger, in the present phase of the great conflict. It is not that the incarnation, the atonement, the resurrection, the inspiration of the Bible, and other vital doctrines are being assailed. These always have been in dispute between believers and unbelievers, and will be to the end. The great outstanding issue now is—and all who are upon the Lord's side should focus their attention upon it—whether men like Mr. Fosdick, who make it their supreme business in life to assail those doctrines, who openly declare that subscribing to creeds and confessions which embody them "is a practice dangerous to the welfare of the church and to the integrity of the individual conscience," are to be accepted as "evangelical Christians," and are to be cherished in loving fellowship by those who are truly such, and treated by them as brethren in Christ. That is the vital issue today; and it affords a new and a greater reason than ever existed before for the burning questions of the Apostle Paul, "What communion hath light with darkness? What part hath he that believeth with an unbeliever?"

In the astounding issue which has thus been raised by those who antagonize the faith in our day, we see evidence that the great conflict has entered its last phase. For what we are now beholding is not merely the continuance of the ancient warfare of the powers of darkness against the children of light. We are now arrived at that stage of the conflict where the prince of darkness himself "is transformed into an angel of light." Such being the case, we should give heed to the Scripture which says it is "no great thing," "no marvel," if "his ministers also be transformed as the ministers of righteousness." Nor should we wonder that they audaciously demand permission to carry on their august master's business, and pursue his destructive ends, under the guise and name of "evangelical Christians." The Scriptures plainly describe this very thing (2 Cor. 11:14,15); and they assign it to "the latter times," "the last days" (1 Tim. 4:1; 2 Tim. 3:1).

Let us then, who bear the responsibility at this crisis-time, be alert as to the present strategy of the great adversary; for, with the open Bible in our hand, we are not (or at least should not be) ignorant of his devices. Never is he more consistent with his real character than when practicing *deception,* "for he is a liar and the father of it"; and never has deception been carried further than in the present attempt of those who, while doing their utmost to destroy evangelical Christianity, demand to be accepted as "evangelical Christians." Have we not reached the very "depths of Satan?"—*P. M.*

The Book

I SAW him as he took the Book and "stood up for to read." Though clad in homespun He was obviously no common man; and He touched the Book so reverently that he appeared to regard it as no common book. He opened it at the lesson of the day, which was one of the Messianic prophecies of Isaiah, and read: *"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."* Then, closing the Book, he said "This day is the Scriptures fulfilled in your ears." In other words He claimed to be the long-looked-for Messiah "whom kings and prophets longed to see and died without the sight." And the eyes of all that were in the synagogue were fastened upon Him. They wondered at His gracious words; but, as He proceeded to verify His stupendous claim they murmured against Him saying, "Is not this Joseph's son?" And presently they rose up with one consent and thrust Him out.

I followed and, joining Him, asked "Who art thou?" He answered, "I am the only-begotten Son, who was in the bosom of the Father before the world was. I am Immanuel; that is, God dwelling among men. I am he of whom it is written 'In the beginning was the Word, and Word was with God, and the Word was God; and the Word was made flesh and dwelt among us.'" Then I asked, "What is the Book?" He answered, "This also is the Word of God; search it: for here thou shalt find eternal life, because it testifieth of me." But, not knowing the credentials of the Book, I continued, "How may I be assured that this is the veritable Word of God?" Whereupon he said, "By its fruits thou shalt know it. Come with me; and I will show thee what this Book has done, is doing, and can do."

Presently he knocked at the door of a humble home: and as we entered he raised his hands in benediction, saying, "Peace be within this house!" On a table in the center of the living-room lay the Book, from which the goodman of the house had been reading, with his family gathered about him. By the light in their eyes I knew that this was a Christian home, where husband and wife were bound by an indissoluble tie and the children were knit together by filial love. As I looked inquiringly toward my Guide he said, "All homes are thus happy when governed by the principles which are written in the Book."—"But is there no sorrow here?"—"Oh, yes; once and again the shadow of death has crossed the threshold; but the Book gives beauty for ashes, the oil of joy for mourning and the garment of praise for the spirit of heaviness. The members of the household do not sorrow as those that are without hope: there is a rainbow in every tear, for when they say, 'Farewell' they only mean 'Until we meet again.'" And I said within myself, "Surely a Book that radiates such happiness must have come from God."

He then led me to a workshop. As we entered I saw men toiling at the bench. Some of them were indolent, some slighted their tasks, and some spoke angrily of other workmen and conspired against their employers. These were embittered and discontented with their lot. But there were others who applied themselves industriously to the business in hand, thinking of labor less as drudgery than as the pleasure of life. I asked of my companion, "What makes the difference?" He replied, "The principles which are written in the Book. For therein is the primal law, 'Thou shalt eat thy bread by the sweat of thy brow'; and there also is written the Golden Rule, 'Whatsoever ye would that others should do unto you, do ye even so to them.'" And again I said within myself, "A Book that teaches us to live and let live, to be industrious and content, and to regard the welfare of others while making the most of ourselves, is worthy of the mind of God."

He next led me to an Exchange, where capitalists were dealing in bonds and mortgages and planning great enterprises. Here also I perceived a difference. Some of them had worshipped the yellow god so long that they had grown yellow with the jaundice of gold. They were sons of the horseleech, with eyes and outstretched talons and fevered lips all crying, "Give! Give!" They were money-sharks, miserly, extortionate, grinding the faces of the poor, shrewd bargainers, usurers, ambidextrous over-reachers. They were dying of "the sacred hunger of gold" and knew it not. But others there were, equally rich and enterprising but open-handed, magnanimous and ever "ready to communicate." They be-

lieved in fair-dealing and consented that the laborer is worthy of his hire. For them wealth had no value except for what it could do: and the best it could do was to make its possessor rich toward God. In the use of their wealth they regarded themselves as stewards, holding all in trust and at the divine call. "Is this the teaching of the Book?" I asked. He answered, "It is: the treasure that lies buried in the bosom of the everlasting hills is the Lord's: and whatever he has committed to these stewards is a solemn trust, to be used for the advancement of his kingdom of truth and righteousness on earth and in doing good as they have opportunity unto all men." And again I reflected that the presumption is in favor of the superhuman origin of a Book with such an influence among the children of men.

We then visited an Institution of Learning. On entering we saw many students bending over their books; books of art, science and philosophy. Truth-seekers all. Some were pursuing the knowledge of earthly things as an end in itself and not as a means to an end; and by their knit brows they were finding "much study a weariness to the flesh." By these the Book was neglected; and with all their wisdom they knew not God. Others, while knowing the value of all truth, searched the one Book for a solution of the great problems in which are involved the issues of eternal life. These put the emphasis on character and usefulness and immortality; and they seemed to be living in the hope of living forever. For them, time was a school of preparation for eternity and death the great Commencement. "It is a wonderful Book," said I to myself, "that can thus overarch life with promise and lofty hope and aspiration." And a voice beside me seemed to be saying:

"This is the lamp whose steady light
Guides the lone traveler in the night.
'Tis God's own Word! Its beaming ray
Can turn a midnight into day."

We then turned our steps toward a Hospital; but as we were about to enter the earth began to tremble and the air was vibrant with frightful sounds of war. Ambulances came rolling up with wounded and dying men, and on every ambulance was the symbol of the cross. We entered and walked through the wards of the hospital; and again I saw upon the arms of the nurses who ministered to the wounded the symbol of the cross. I asked the meaning of it. The Man beside me said, "This is the Spirit of the Gospel, which is written in the Book. The Red Cross stands for self-sacrifice in the behalf of others." As we left the place I observed above its gateway the words "Hotel Dieu"; which led me to inquire if there were no institutions of mercy beyond the knowledge of the true God? He pointed to a map of the world which hung upon the wall, whereon a line was drawn around a certain area, saying, "The lands within that charmed circle are known as Christendom. Over these the light of the Book has fallen; and in other regions there are no such houses of mercy." A strange coincidence, thought I. It would appear that a Book must be divine whose influence makes everywhere for the brotherhood of man.

We came, then, to a Legislative Hall. Above the chair of the Presiding Officer were the words, "Liberty, Equality, Fraternity." A man was on his feet presenting a Report which concluded with these words, "Resolved, that there is no God." The Report was adopted with one consent. The streets were straightway filled with a surging mob who echoed the cry, "There is no God!" On their shoulders they carried a courtesan to Notre Dame, where she was enshrined above the high altar as the Goddess of Reason. The Terror had begun! There were tumbrils hastening with victims to the guillotine. The gutters were running red. The new-born Republic was tottering to its fall!—Then in a moment we seemed to be transported to another Legislative Hall. It was a quaint building, known in history as Independence Hall. On a bell above the doorway was inscribed the legend, "Proclaim liberty throughout the land and to all the inhabitants thereof." As we entered a venerable man was invoking the blessing of God. On the desk of the presiding officer lay the Book, which was to furnish forth the laws and jurisprudence of this Republic. I asked "What will be the outcome? Will the Republic last?" His answer was, "So long as its people are true to its landmarks." And as we came away there were echoes of an Anthem coming from the centuries afar off:

"Our fathers' God to thee,
Author of Liberty,
To thee we sing!
Long may our land be bright
With freedom's holy light;
Protect us by thy might,
Great God, our King."

And I found myself praying that our country, founded in the principles of right and justice which are written in the Book, might ever be loyal to it.

We next entered a Church. The service was opened with prayer; a lesson was then read from the Book which lay upon the sacred desk, and the preacher rose to expound it. As I looked around upon the congregation, I asked, "Are all these saints?" His answer was, "By no means: the wheat and the tares must grow together until the great day." "But how shall we distinguish between them?" "Leave that to God," he answered, "who looketh upon the heart. But of this you may be sure; not every one that heareth the Word is justified, but he that heareth and doeth it."

As we left the church and passed along the street, I heard men profaning the name of God and railing at the Book; and I perceived that all thieves and dive-keepers and Sabbath breakers and free-thinkers and free-livers were minded that way. I observed also that all good men and good women spoke well of the Book. Wherefore it seemed to me that the Book was to be loved not only for the enemies it makes but because its friends are the friends of law and justice and humanity everywhere in this world of ours.

My Guide now placed the Book in my hand, saying again, "Search the Scriptures, for in them ye think ye have eternal life; and these are they which testify of me." Then he vanished out of my sight.

I opened the Book and on its fly-leaf read, "Jesus—his Book." And I said "The Book that makes happy homes, contented workmen and capitalists rich toward God, scholars wise in the problems of eternal life, institutions of mercy, governments founded on the principles of mutual justice, and churches whose spires are like index fingers pointing to a holy and happy heaven, is surely the Word of God."

Then turning again to the inscription, "Jesus—his Book,"—and remembering how he knew it, preached it, practiced it, commended it to his followers and never mentioned it except in terms of highest praise,—I held it reverently next my heart, and said, "The Book that was good enough for my Lord and Saviour is good enough for me."
—*D. J. B.*

How to Prove It

THE only way to prove whether evolution is a law of nature is to go to nature in the raw and see for yourself. Penetrate to central Africa, where no human intelligence has touched nature, and see whether you find any signs of progress there. Do any of the plants, insects, reptiles, birds and animals develop into higher or different forms, or afford any evidence that they ever have had such a predilection? In all the history of the world has a wilderness ever developed by native forces into a garden? Has it ever even displayed any tendency to become gardenlike? You know, Brother Scientist, that there is not an inota of evidence that such an event has ever occurred. You know that the wilderness remains a wilderness until human intelligence touches and transforms it.

Since there is no mark of progressiveness in nature's realm when left to herself, it is evident that nature never could have produced man. The only circumstances in which nature is known to make progress is when man with his intelligence and free will will lay hold upon her and push her upward. Therefore, we repeat, nature never could have brought man into being.

Suppose we go again to central Africa, and take a look at the people who have never come in contact with civilized man. Do the native tribes, when left to themselves, make progress from a lower to a higher status? Has any ethnologist ever known an animistic tribe to develop into monotheistic belief by means of inherent forces? Not one. Have the scientists ever known a pagan tribe to become Christian by natural development? Not one. In every case of improvement a power from outside of the tribe has touched its life. Why can not the evolutionists see the point?

But why does man in proper circumstances make progress while nature does not? The only adequate answer is, man was created an intelligent being in the image of His Maker, and therefore was constituted by Him with the capacity for making progress. God created nature in a certain status, and then told man, whom He created in His own image, to "complete and subdue" the earth (Gen. 1:27,28).

Is that a scientific doctrine? It surely is, as it agrees with the facts as we know them. We know that nature stands still until man comes along and subdues and improves her. It is all writ large on the pages of human history, observation and experience. The

Biblical cosmogony agrees perfectly with observed data; therefore it is scientific.

Another fact supports the Biblical view. Some months ago we asked a missionary, who had lately come from his field of service in central Africa, and who had been working with pagan tribes, some of which had never been touched by Christianity and civilization, whether any of them had any tradition of a belief that they had evolved from the monkey races about them. He replies promptly, "No! they would be insulted if you suggested such a thing!" This is significant. All tribes, no matter how low in the scale, have some sort of religion and ethics. Nearly all of them, if not all, have some kind of tradition, however dim it may be, that they were brought into existence by the gods and in some respects bear their image. This tradition is most significant. It may surely be interpreted as an inheritance from the original creation according to Genesis, although it has been greatly dimmed and corrupted through the ages. If this does not explain the tradition, what will explain it? If men were the descendants of the simian tribes, or came from the same animal stock, there surely ought to be some kind of a tradition of it in some of the pagan nations.

Should it be said that the Hindu doctrine of transmigration might be brought forward as a proof of man's animal ancestry, we would reply that the reincarnation of a human soul in an animal form is ever regarded in the Hindu religion as a degradation, a fall, and never as a mark of advancement. Hence this doctrine furnishes an argument against evolution rather than for it. The theory of evolution has all the main facts of experience and observation against it.—*L. S. K.*

Non-Doctrinal Christianity

MUCH of what former generations regarded as essential to Christianity is not regarded as such by many of the generation of which we are a part. There are those who confidently proclaim a non-miraculous Christianity, though such miracles as the Incarnation, Atonement, and Resurrection provide Christianity with its main content. There are others who with equal confidence proclaim a non-doctrinal Christianity, though Christianity is an historical religion and its doctrines nothing more nor less than the interpretation of its facts. There are even those who proclaim a Christless Christianity, though it is the person of Christ rather than his teachings that makes Christianity what it is. And as though nothing were too extreme for the age in which we live, there are even those who commend an atheistic Christianity, though perhaps even this should not greatly surprise when we consider that it is logically involved in the position of those who identify Christianity with morality or altruism or loyalty. Just now we are more especially concerned with those who commend a Christianity without doctrines.

For the most part, no doubt, that minimizing attitude toward doctrines so characteristic of our age is of the thoughtless variety. Many condemn doctrines when it is evident that all they intend to do is condemn theological hair-splitting, and such like. It is the non-essential doctrines, not the essential doctrines, they would cast to the rubbish. If, however, in our estimation, there are any essential doctrines, any doctrines vital to the very existence of Christianity, then we belong among the defenders of doctrinal Christianity. We may differ from others as to where the line is to be drawn between essential and non-essential doctrines, but the very fact that we make such a discrimination shows that, in our judgment, there are doctrines which are indispensable.

There is no lack, however, of those who affirm that all doctrines are non-essential. What is more, there are many who are not content with saying they are non-essential; they go on to say that they are not merely useless, but harmful. Are we not frequently told that theology is killing religion and hence that theology must be killed in order that religion may live? There are two grounds in particular on which hostility to doctrine is defended by those calling themselves Christians, who are capable of theological thinking. There are those who decry doctrines on the ground that Christianity consists of facts, not doctrines; there are others who do so on the ground that Christianity consists of life, not doctrines.

We freely and gladly admit, of course, that both of these schools of thinkers emphasize elements vital to the Christian confession. Christianity does consist of facts—for apart from the great facts that lie at its basis, there would be no such thing as Christianity. It is equally true that Christianity is a life, and Christianity's aim is realized only as men have life,

nd as they have it more abundantly. Why, hen, do we not welcome the labors of these inkers? Because, while emphasizing the acts, they neglect the doctrines which are but he interpretation of the facts and by virtue f which alone the facts have significance for as; and because, while emphasizing the life, hey neglect the doctrines of which the life s the product and apart from which the life would neither exist nor thrive.

If we were forced to choose between the acts and the doctrines, we would choose the acts. It is not necessary, however, nay, it is impossible, to choose between them; we must ake both or reject both. The facts without he doctrines would be meaningless; the doc rines without the facts would lack all con ent. It is not the bare facts, it is the facts as interpreted in the New Testament that give us Christianity. Give the facts no interpretation and they will not yield us Christianity; give them an interpretation other than the New Testament, and they will yield us something other than Christianity; it is only when we both accept the facts recorded in the New Testament and the interpretation of the facts found in the New Testament that we have Christianity on our hands. Hence, the falsity of the antithesis contained in the affirmation, Christianity consists of facts, not doctrines.

Yet again, if we were forced to choose between the life of Christianity and the doctrines of Christianity, we would, of course, choose the life. The doctrines in themselves have little value; they have value only as they minister to the life. Conceivably we may have the doctrines without the life; but let us not suppose, as so many do, that we can have the life without the doctrines. Doctrines are not life, but they are indispensable to the life.

There is no such thing, therefore, as a non-doctrinal Christianity. We cannot eliminate the doctrines without cutting so deep as to eliminate all that is distinctive of Christianity. In other words, Christianity without doctrines is just no Christianity at all. Possibly the deepest reason why we cannot have a non-doctrinal Christianity lies in the fact that Christianity is an historical religion. As such, it derives its content from those great acts by which God has wrought in the world for the salvation of men. Those acts had to be explained, their meaning had to be set forth, if they were to have any significance for us. Apart from such explanations, it would be for the most part as if they had not taken place at all. When we remind ourselves that doctrines are but the interpretations of these great facts, we can scarcely fail to see that a non-doctrinal Christianity is an absurdity.—*D. S. K.*

Philip Mauro, Associate Editor

WE have great pleasure in announcing that Mr. Philip Mauro has consented to assume a share of the responsibilities of an Associate Editor of the BIBLE CHAMPION. We know his many friends, as well as those of our patrons who have followed his interesting career, will share our pleasures.

Mr. Mauro is no stranger to the BIBLE CHAMPION and to the Bible League of North America, for he was present at one of the very first meetings of the Bible League held in New York, and there heard, with keen interest, addresses by such men as Dr. G. Frederick Wright, Mr. William Phillips Hall, Dr. Francis L. Patton, Dr. David James Burrell, Dr. Henry A. Buttz, Dr. D. S. Gregory, Dr. Howard Osgood, Dr. R. S. MacArthur, Dr. Willis J. Beecher, Dr. William M. McPherson, Mr. John H. Converse, and others of those who were active in the organization of the Bible League. He was a subscriber to the CHAMPION until he went to live in Italy, in 1909.

Mr. Mauro's first editorial appears in this issue of the CHAMPION. He also contributes an able article.

Mr. Mauro was graduated from the Columbia Law University, Washington, D. C., in 1881, as a Councilor-at-Law in Patent cases in the United States Supreme Courts and in Federal Courts of lower jurisdiction, with offices in New York and Washington. The line of cases he handled compelled him to spend much time in the study of the physical sciences, and, naturally, he took up with materialistic philosophy in general, and the hypothesis of evolution in particular. A large part of his library shelves then were occupied with the writings of Spencer, Huxley, Tyndall, Darwin, Clifford, Wallace, and others of their agnostic school of thought.

In 1903, while at the very height of his career as a lawyer, and while in charge of cases of great importance, he was convicted of sin,

and soundly converted, apparently by a slender chain of circumstances, as related in his little booklet, entitled *A Testimony*. He began at once to read the Scriptures with avidity, and he has continued his studies of the same with increasing interest unto this day.

Mr. Mauro's first book, entitled *The World and its God,* was published in 1906. Many other books and pamphlets have followed, several of them attaining circulations of over 100,000 volumes; and some have been translated into French, German, Italian, Russian, Dutch, and other languages.

His years of study of the physical science and his experiences in the sifting and applyin of testimony, have been very useful to him i his later efforts to deal with matters in disput in the domain of faith.

For the last ten years Mr. Mauro has giv en all his time to the work of the Gospel an the ministry of the Word of God. Thos wishing to procure any of his books will fin a list of many of them offered in the adve tising sections of the December and Januar issues of the CHAMPION.—*F. J. B.*

Christianity's View of Sin

THE two great facts in the Bible are sin and salvation. We cannot know or appreciate salvation until we first know and appreciate our sin. There is probably no other subject upon which the thinking of our age is more confused than upon that of sin. Confusion here is most serious, and may be fatal. The teachings of the Bible in regard to sin may be arranged in four parts: Its guilt, its power, its origin, and its universality.

1. *The Guilt of Sin.* The modern evolutionist, whether materialist or rationalist, declares sin is simply the remnants of the animal nature from which man has evolved. The only hope of relief from this is further evolution. Such a view absolutely destroys the reality and power of conscience. Every rational being has a conscience, the faculty of discerning right and wrong, of self-accusation when one does wrong, and of approval when one does right. Conscience does not tell us what is right and what is wrong. It tells us there is a right and there is a wrong. What is right and what is wrong is determined by the enlightenment of authority. The authority, and only authority, of right and wrong recognized by Christianity is the Bible. When we know what is right and what is wrong, then conscience says, Do the right. When we disobey, conscience says, "You ought not to have done it," and this repeated is what is called the lashing of conscience. This conscience, the sense of oughtness and ought-notness, is what Paul calls the law of God written upon the heart, and of which he says it accuses and excuses. For this reason, every man knows he is a sinner. He knows that he does what he knows he ought not to do, and he leaves undone what he knows he ought to have done. This sting and lash of conscience is the sense of guilt which is found in ever soul, greater or less, according to the degre of enlightenment. A part of this sense of si and sting of conscience is the conviction tha I ought to suffer. This oughtness, this convic tion of the desert of sin, constitutes the sens of guilt which is of the essence of sin. Th enlightenment as to what is right and what i wrong comes from the law of God. This la is in part written upon the tables of the hear but in its fulness it is found only in the Bibl Without this law we would have no knowl edge of sin. The Bible says: "Sin is the trans gression of the law." The relation betwee God and man is that of Creator and creature Ruler and subject. One of the great blun ders today is the thought of God only a Father. He is Creator, King and Judge o all men. The law is God's will. Man op posed that will and broke the law. Th Westminster Catechism gives a very complet definition of sin when it says, "Sin is an want of conformity unto or transgression o the law of God." One everpresent accom paniment of sin is the sense of guilt, whic says, "I have sinned and I ought to suffer. The only relief from this guilt is to get ri of the sin.

2. *The Power of Sin.* All men sin. Th Bible says, "No man liveth and sinneth not. "There is none righteous; no, not one." W begin to sin when we begin to exist. Th Psalmist says, "In sin did my mother conceiv me." Children show the signs of sinful dispo sition as soon as we can discern that dispos tion. It is therefore a power in our live How is the presence of this power to be ac counted for? Some say that man is a perfec well being, and sin is due to the fact that h has the power of a free choice. But this doe not *explain* why a free being should choos

hat which he knows will bring him misery. Moreover, we all know that we ought to do hat we have not the power to do. The runkard, the libertine, the thief, and every ther kind of transgressor realizes that sin has power over him which controls his choice, espite his enlightenment. Others say man is ck, and he needs assistance. Truly man can epent if he so chooses, but why does he fail choose? His disposition is wrong, and disosition is the center of character. God only an change the disposition, and until this is one, the man is under the power of sin.

The Bible does not present man in relation o sin, as either well or sick, but as dead. The Scriptures tell us we are dead in tresasses and sins: "No man can come to me except the Father, who hath sent me, draw im." "By grace are ye saved through faith, nd that not of yourself; it is a gift of God." Then hath God also to the Gentiles granted epentance unto life." And "You hath he uickened who were dead in trespasses and ins." These and many other like passages declare man to be spiritually dead and under the power of sin. Blessed is the man who knows this and cries unto God, "Create in me a new heart!"

3. *The Origin and Universality of Sin.* Paul declares the origin of sin very plainly when he says: "By one man sin entered into the world and death by sin, and so death passed upon all men, for that all have sinned." This is definite and plain, and tells in a text of the origin and universality of sin, for which the whole plan of salvation is developed. The universality does not stop with man. It enters the whole earthly creation. Man was to hold dominion over the earth and the creatures as lord. His rebellion against God involved the whole creation. The curse pronounced upon his sin fell on the ground and its vegetation. Paul says, "For we know that the whole creation groaneth and travaileth in pain together until now, . . . waiting for the redemption." The blessed hope is in the appearance of our Lord when he will "create a new heaven and a new earth wherein dwelleth righteousness."—*D. S. K.*

A Sectarian Scientist

A GRANDSON of Thomas Huxley, who led a bitter fight against orthodox religion fifty years ago, made a recent visit to this country, lecturing at a number of American universities and at other places. His name is Julian Huxley. His specialty is biology.

In one of his addresses he accused American scientists of teaching biology along sectarian lines, as if there were a Presbyterian or a Baptist or a Methodist brand. We think Mr. Huxley is in error. We believe that the professors in our Christian schools who teach evolution cast aside their church's teaching regarding the authority and infallibility of the Bible, and put their theories in its stead. Their teaching does not square with the doctrinal bases of their churches. Therefore Mr. Huxley speaks without correct knowledge when he says that here in America there is "a biology for every denomination."

Mr. Huxley uses bad logic in some of his statements. He says: "The future will *probably* bring remarkable biological discoveries and developments in the human race. Man is still in his infancy biologically. Vast possible physical and mental powers are still undeveloped."

But wait! If "man is still in his infancy biologically," it follows that biology is still an infant science. Why, then, should it scream so loudly and boast so proudly? Can an infant give much instruction to the world? Would it be becoming in a child which has not yet reached the age of kilts, to pronounce judgment on the great problems of religion and theology which have engaged the sagest and maturest minds of all the centuries? We recommend modesty to any science that is still in its "infancy," and to its protagonists as well.

The charge of sectarianism on the part of our scientist strikes back at himself in boomerang fashion. He proves himself a sectary in that he advocates a very narrow kind of religion. Note how he treats the Bible—*a la* all the advocates of evolution: "No educated person can believe in the first chapter of Genesis or in a God with human passions and semblance. Science cannot recognize a personal God, the divine efficacy of prayer, or the possibility of Biblical miracles. Such beliefs belong back in the days of magic, stone gods and savage rites."

We call upon the advocates of evolution in our Christian colleges and universities to note these statements, in order that they may see

to what position the hypothesis leads some of its oustanding exponents. Do you know an evolutionist or a modernist who does not jettison the first chapter of the Bible? No! you do not know one! not one!

Now, let us note the sectarian character of Mr. Huxley by hearing his definition of the religion which he proposes to substitute for the religion of the Bible and the Christian church. Thus he defines: "The religion of the past has dealt with the unknown, the mystic, the miraculous. The religion of the future will deal with the known, the real, the natural. Religion will simply be the relation of our personalities as a unit to the external reality as a unit. First we must organize the inner structure of the mind, then we must organize our knowledge of outer reality, and then, finally, we must harmonize the two in religious experience."

Do you grasp that? If that is Mr. Huxley's religion, it is so unlike the religions of the world, and especially the Christian religion, that we must accuse Mr. Huxley of trying to form another religious sect. Read over the above definition of religion, and see whether it has sufficient basis and ballast to make a religion of any power to save men from sin and to give them assurance of pardon and salvation and eternal happiness. Think of this for a religion, advocated by a learned scientist: "The relation of man's personality to external reality." That is giving a stone to a man who is hungry for bread. Compare it with the Biblical description of religion: "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." There is a religion that has the dimensions of infinity and the duration of eternity. There is nothing narrow or sectarian or sectional about it. —*L. S. K.*

Better Days for Psychology

BETTER days are coming in psychology. While the facts concerning the body and its influence on the mind are duly recognized and should be fully acknowledged, yet many of the best psychologists of the day are taking strong ground against the monistic view, namely, that man is all body and is a mere physical mechanism.

Here comes along William McDougall, the well-known professor of psychology in Harvard University, who has just issued a book which is avowedly a polemic against the mechanistic theory and in favor of dualism. He avers that "man is essentially a purposive being, and that any psychology based on the assumption that he is merely a mechanical structure is unprofitable and misleading." He holds that the contest between the mechanistic and purposive views is "the most important issue before psychologists at the present time." We rejoice in these evidences of a brighter day. Soon we shall see psychology restored to its regal place—that is, as the science of the mind as a distinct entity, connected in a vital way with the body, but not to be identified with it. And this view, be it said, is the view explicitly taught in the Bible.

The psychologist referred to above does not mind speaking out plainly and calling things by their right name. In referring to Bertrand Russell's recent polemic in favor of the "particles-of-mind-dust" theory, he says that Mr. Russell "has performed the service of reducing it to the lowest level of banality." Of the same "mechanistic mosaic psychology" our author uses the following trenchant language: "Recently it has begotten upon physiology a most misshapen and beggarly dwarf, namely, 'Behaviorism,' which just now is rampant in the country. But fortunately there are signs of a better future."

It is not our purpose to endorse, *carte blanche,* Dr. McDougall's latest work, "Outline of Psychology," in the commendations given in preceding paragraphs. We think he has devoted entirely too much space and effort to animal instincts. What is the sense in it all? It is *human* psychology, whose data come within the range of actual experience, that is the great theme of the noble science of the mind. Man is *sui generis.* It is obvious, too, that, in spite of Professor McDougall's contention that man is a "purposive being," he has not given the human *Will* an adequate treatment. Instead of devoting a major section of his work to such treatment, as he should have done, he treats the will only *en passant.* A major part of every work on psychology should be devoted to a thorough-going treatment of the will—the power of self-determination and choice. The experience of freedom is just as outstanding and certain as is any other human psychical experience. Indeed, without the fact and certainty of such experience, all other experience would be worthless.—*L. S. K.*

The Case of Dr. Fosdick

AT a meeting of the National Federation of Religious Liberals, held in New York City, several of these orators made some very significant remarks. It would seem these Liberals were not a unit here, as they so often do not agree on platform in their learned literary productions.

The Rev. Dr. Alfred C. Dieffenbach, editor of The Christian Register, a Unitarian weekly published in Boston, led the attack on Dr. Fosdick.

> "I have profound respect for the gifts and subtleties of Dr. Fosdick," he said. "The reason he is in an equivocal position is because he does not decisively and distinctly state what he really believes. When he goes to Cambridge he speaks in terms of liberalism and when he comes to New York he says, 'I am an evangelical Christian.' Dr. Fosdick utters all the words and phrases that are consistent with an evangelical Christian as we commonly understand them, and certainly as they satisfy those who hear him in the evangelical name.
>
> "I have the profoundest respect for a man who is consistently a Fundamentalist, or for a man who is consistently a Roman Catholic, but I have no respect for the attitude of Dr. Fosdick."

The next Liberal to unload was the Rev. Dr. Harold E. B. Speight, minister of King's Unitarian Chapel, Boston, who accused Dr. Dieffenbach of being a "sniper" after Dr. Fosdick.

> "I happen to have evidence which I cannot question, that Dr. Fosdick has aided a great many people in their quest for pure religion," he said. "And I hardly expected to find when Dr. Dieffenbach spoke here that he would carry on his sniping campaign against Dr. Fosdick which he does in the columns of The Christian Register.
>
> "I thought that at a meeting of the National Federation of Religious Liberals we should concern ourselves more particularly with trying to make bridges over which men can walk to meet one another in this quest of pure religion. The fact that Dr. Fosdick has determined that he does not wish to become a Unitarian is not my concern. He knows best where he can put in his licks most effectively. So far as I can see he does far more effective work in the quest of pure religion than if he had come over into the Unitarian pulpit. He has influenced hundreds of thousands of young men and women in this land, and I cannot see in the church to which I belong anything which could have offered him such a grand opportunity."

Dr. Dieffenbach replied, "It is not quite dignified or not quite true to say that I have been 'sniping' after Dr. Fosdick. Sniping means sneaking. I am not a sneak. I must object to that in this company."

Dr. Speight places great emphasis on the fact that Dr. Fosdick does far more effective work (for the Unitarian Church?) where he is operating than if he had come over into the Unitarian pulpit.

And Dr. Speight is right! But with even greater emphasis do we say that Dr. Dieffenbach is right! To our way of thinking Dr. Dieffenbach at least must be credited with possessing a clear and honorable view of the situation. It would impress us Dr. Speight believes "the end justifies the means"; and that Dr. Dieffenbach believes in a square deal.

The editor of the New York *Evening World* must have had an unusually lucid interval when he penned the following paragraphs on the famous case of Dr. Fosdick and the decision of the Presbyterian Assembly:

> "Among the liberals there will be a general sympathy with the determination of Dr. Fosdick to maintain his liberty of thought and speech. In view of the demand of the Presbyterian Church that, while occupying one of its pulpits he should conform to its creed, there was no alternative to retirement.
>
> "It is unfortunately easy for the zealous liberal to become decidedly and unreasonably illiberal in his outlook. The Presbyterian Church is clearly within its rights. It denies no man the freedom of his conscience. It dragnets no man into the church —but it insists that no one who cannot accept its creed shall be its spokesman in the pulpit.
>
> "However illiberal may be its creed, there is nothing remarkably intolerant in that position. Suppose Dr. Hibben, a Republican supporting Davis, and hostile to the Republican policy on the League, should demand that the Republican National Committee date him for speeches at Republican meetings—would a refusal mean illiberality

on the part of the committee and a disposition to interfere with liberty of conscience?

"There may be unanimity among liberals as to the soundness of Dr. Fosdick's position, but there is room for radical differences among them as to the illiberality of a church holding different opinions in refusing him permission to use its pulpit in their advocacy.

"The doctor is not driven from the pulpit—he is merely excluded from one pulpit. There are others open and thousands of persons who admire his intellectuality, liberalism and courageous spirit will hope that he will speedily find one in harmony with his views."

If there were more such clear thinking, expressed in such kindly and temperate language, wrangling would not last long.—*F.J.B.*

Are the Modernists Traditionalists?

A SIGNIFICANT article from the pen of our good friend, Dr. A. C. Dixon, appeared in a recent number of a contemporary. He shows that the Modernists, in spite of their boastfully up-to-date name, are traditionalists, after all. They hark back to very early times. They seem to be more archaic than are the orthodox people whom they charge with that name.

The Modernists, says Dr. Dixon, may look to their forebears in the pagan philosophers who lived about seven hundred years before Christ. They may not have known the Mosaic account of origins, but they gave in principle the same kind of an explanation that the Modernists do today. "They claimed that all life had germinal beginnings, one asserting that water came before everything else; another that fire originated all things; a third gave infinity the primacy, while a fourth taught that back of everything was number."

When Paul proclaimed the resurrection of Christ at Athens, the Greek philosophers did not believe such a thing could happen, because they held that everything was subject to natural law. Here are some of the predecessors of the Modernists, whose chief delight lies in denying the supernatural and miraculous. They cannot endure a "biological miracle."

Their remote ancestry is also depicted in 2 Pet. 3:4, for they declare that "all things continue as they were from the beginning." Then they exclaim, "Where is the promise of His coming?" Everything is under law. No fear of Christ ever returning to this world in visible form. There could be no more exact picture of the position of the Modernists of today. So Dr. Dixon says pertinently:

"The successors of these ancient traditionalists are the Modernists of today, who contend that God, if there is a God, does not interfere with the fixed order of things. We are governed only by law, and what cannot be accounted for by known law must be rejected. They refuse to accept as trustworthy the account of any supernatural event. Strange to say, they call themselves 'Rationalists,' as if it were reasonable to suppose that the God of wisdom, love and power would make a world, and then leave it forever to look after itself."

Notes and Comments

MANY of the paragraphs of this department must be written quite a while before they appear in print. For that reason they cannot always be regarded as news items, but are rather intended as comments on various occurrences that have a vital bearing on the problems of religion now challenging the attention of earnest minds.

Here is an interesting piece of news. *The Forum,* New York, recently conducted a prize story contest. The editors, who are men of fine literary judgment and are well acquainted with the style of well-known authors in the story world, were the judges. The story that won first place was entitled "The Secret of the Crossroads," and was written by Jefferson Mosley. We give *The Forum's* account of the finding of the judges: "As all the stories in the contest were entered by their authors diguised under a pseudonym, we had no knowledge of the real identity of the author of 'The Secret of the Crossroads.' Two members of the editorial staff, however, were quite convinced that they knew who had written it. They told their less prophetic brethren of the staff exactly why they knew it—they could detect the style of so-and-so, his methods and material. When on the morning of Septem-

ber first, in the presence of the editorial staff, Henry Goddard Leach, the editor, broke the seal of the envelope containing the winning author's real name, the vanity of certain editors was laid in the dust; they had guessed wrong, of course!" And yet critics like Cheyne, Driver, and their followers think they can dissect the Bible, written centuries ago, and tell just who among several authors wrote certain sections and even verses!

Our friend, William Jennings Bryan, is saying some vital things nowadays. When he was asked recently, "What is the biggest question before the people today?" he replied without hesitation, "That's a question of just four words: Is the Bible true?"

One of the darkest periods in the history of the people of Israel was the latter part of the period of the judges. It is said of that time: "Every man did that which was right in his own eyes." On this Dr. A. C. Dixon comments: "In other words, every man's ethical standard was his own inner consciousness, which Modernism today magnifies above the Bible as our standard of right and wrong." Yes, not many months ago we heard a Modernist declare publicly that the ultimate authority in religion is each man's own conscience and experience. And this, too, in reply to the question of a conservative, who held that the Bible is our final authority. How like the old-timers are these new-timers?

In the midst of all the strife that Dr. Harry Emerson Fosdick has created in the church, he is reported in a New York paper to have said: "The ministry is great sport—if you don't weaken." This seems to be a slang saying in the sporting world. It may be that it was proper for Dr. Fosdick to use it, but, somehow, when we consider the seriousness of the minister's vocation, it does not sound just right to our ears. It has a frivolous tone. It sounds as if Dr. Fosdick were rather enjoying the controversy into which he has thrown the church. We would rather feel that he is sorry for it, and had done all he could to prevent it.

It was right of Dr. Fosdick to decline the invitation of the Presbyterian Assembly to become a minister of the Presbyterian church. His declination was based on the fact that he could not subscribe to the creed of that denomination. But such an admission certainly does not reflect credit upon his conduct in the past. For six years he has continued to preach in a Presbyterian pulpit—and that, too, in the face of much earnest protest—and yet all the time he must have known that he could not preach the doctrines of the church whose bread he was eating. Thus his own confession, coming at a late date, convicts him of inconsistency for six long years.

Of coure, it is easy for Dr. Fosdick and his fellow-liberalists to berate the Presbyterian Church for her narrowness and to fling gibes at her "ancient creed." But that is aside of the mark. Did not Dr. Fosdick know that the Presbyterian Church was a confessional Church? Did he not know that when he started to preach statedly in one of her pulpits? If he did not, he should have informed himself. If he did know it, he must have known how inconsistent and irregular it would be for him to preach in any kind of an organization as a stated pastor when he could not accept its principles and when he really more than once advocated doctrines and principles diametrically opposed to those held by it. Has it come to this in this country—that no religious organization can protect itself against the intrusion of doctrines which it repudiates? If so, what is the use for any body of men to form an organization on principles which they hold to be important? It is not narrow for an organization to keep people of adverse views out of its fold. If they do not believe in those principles, their place is on the outside. Then they can oppose them all they care to, in this free country.

A young man with somewhat crude religious notions went to Auburn Theological Seminary (liberalistic), and got his eyes opened! He has depicted in a graphic way the benefits he derived from his theological course. We find them in *Christian Work,* of New York. One thing which he says he learned is the close connection between religion and morality. Had he read the Bible, he would have discovered that relationship long before he went to Auburn; indeed, before he left the primary department of the Sunday School. Had he never read the sermon on the mount? Had he not learned that Christ came to save people from their sins and to make them rightous? The Bible says even in the Old Testament, "Be ye holy, for I am holy." The Psalmist said, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners," etc. "Without holiness shall no man see the Lord;" "Blessed are the pure in heart, for they shall see God;" "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." All these are well-

known sayings of God's Word. Where did our young theologue live before he went to Auburn?

Another "improvement" took place in his conceptions through his experiences in the said seminary. This is the way he puts it: "I see in salvation, not some strange, mysterious preservation of a queer substance called 'soul.' That was once my belief. Now I see in salvation the progress toward the realization and prefection of a righteous character. To obtain such salvation there must be an acceptance of Jesus Christ as Saviour, not only by the individual, but also by all men—society—the world, in order that we may create the environment and conditions of life that will make possible the realization of every man's potential capacity for God-likeness." But, wait! if that "queer substance called 'soul,'" is not saved from sin, how can a man attain "righteous character"? Again, can no individuals be saved until "society" is saved? Then how was Abraham saved, and Moses, and Samuel, and Elijah, and Peter, and Paul? But how is "society" going to be saved except by saving the individual units of society? Can thinking and free men be *herded* into the kingdom? Oh! the inflated but nebulous ideas of the Modernists!

Here comes along another conjecturing scientist. This time it is Dr. F. G. Crookshank, Fellow of the Royal College of Physicians and member of ninety-seven learned societies. He has been making some discoveries, he tells the world. Says a daily paper in reporting his finds: "Science has just decided that man is not descended from one ape, but from three! Yes, instead of the single 'superior anthropoid' which used to adorn the anthropologies, a superb trio of monkeys now perch and covort among the branches of man's family tree." According to the latest "science," therefore, white people are to trace their lineage back to the chimpanzee; the black race to the gorilla, and the Mongolians to the orang-outang. Or if these simians are not the ancestors of these several races of people, they are their "close cousins." Dr. Crookshanks conclusions are based on the fact, as he claims, that there are marked similarities between the various portions of the human race and the monkey tribes above designated. The smart writer who reports Dr. Crookshank's "finds" speaks in this way of the new theory: "His fellow scientists will now begin chewing it to pieces and constructing still newer theories from its remains." In place of these crude guesses of the "scientists," we still insist on holding on to the uplifting view that God originally created man by a direct act in His own image.

A noted scientific writer, Sir Bertram C. A. Windle, with eight academic titles to his name, has written a book entitled, "The Church and Science," which has run into four editions, the last reprint having been made in 1920. He shows that man's body is weaker in many respects than are the bodies of many of the animals with which he must have carried on the struggle for existence, according to the theory of evolution. For that reason it is probable that he would have perished. His only salvation was a superior mentality. But why, if he began to decline in physical prowess and strength, did his brain grow larger and his mentality more acute? You see, too many interrogation-points spring up along the way of this theory of evolution. Suppose we accept the Biblical view of man. Then every vital question can be answered. Then we know why man was made just as he was—a rational soul, posited in a suitable body, designed for a high and holy and eternal purpose.

How the evolutionists differ! Says Dr. Windle, cited above: "Some theorists hold or held that, for some reason unknown and unguessed at, man's brain began to grow because he began to assume the erect posture, though it is not shown how the one event depends upon the other. Other theorists hold an opposite and equally unproved view, that he took an upright posture because his brain began to grow. All these ideas are the purest surmises; there is not a shred of evidence for any of them. The fact is, that the 'small variation' and 'gradual accumulation' theory breaks down in detail and hopelessly, as far as man is concerned, when it comes to be critically examined." Well, then, we propose another view—that man at the start was created "upright" (Eccles. 7:29) physically, mentally, spiritually. This is a view that will account adequately for all the facts.

Said the eminent scientist, Johannes Reinke, in 1902: "The only statement consistent with her dignity that science can make is, to say that she knows nothing about the origin of man." The eminent paleontologist, Branco, bore the same testimony, for he said that in the history of our planet man appears as a genuine *Homo Novus,* and that, as to his

ancestry, paleontology tells us nothing on the subject—it knows no ancestors of man." Our authority for these statements is Wasmann's "Modern Biology." To our mind, these scientists of a former day were becomingly modest, and were able to differentiate between speculation and science.

Another scientist, Milo Hastings, a newspaper writer, comes forward to inform us that we—or, rather, our remote protoplasmic progenitor—"crawled out of the sea." Reason? Well, the sea contains salt and so do our bodies. In the sea the salts are "more concentrated," while in our blood they "are more diluted." But, we may ask, where do the salts of the sea come from? Our scientist says they "wash from the soil into the sea." Then we should go further back for man's origin—to the soil. Therefore man's body came from the soil, and that agrees precisely with the Biblical account, which says that God fashioned man's body from the "dust of the ground."

But where has Milo Hastings, the scientist, been living all these years? He accuses the opponents of evolution of charging the evolutionists with holding that "man descended from the monkey." Oh, no! we have not been indulging in a Rip Van Winkle sleep, Mr. Scientist. We know that you evolutionists believe that both men and monkeys have descended from the same stock, which means that they came from forms of life much lower in the scale than the monkeys. Of course, that makes the theory much more delicious to the taste! How appetizing the hypothesis becomes when we can believe that, instead of coming up from the highly developed monkeys and apes, we can trace our ancestry back to a worm or a slug crawling leisurely about in the salty sea! Yes, that is so much more palatable and uplifting and dignified than to think that God created man in His own image and made him a rational being from the start!

An infidel writer by the name of Heywood Broun calls the revived strength of a certain famous base-ball pitcher's through a period of rest, a miracle. It is no more a miracle than any other well-known law in nature. When men relax their efforts for a while, the human system rebuilds the waste tissue and thus recuperates its strength. Any ordinary high school student knows that much about the laws of physiology. But such occurrences are very different from Christ's suddenly turning water into wine, stilling the tempest on Galilee, opening the eyes of people born blind, raising the dead, and Himself coming out of the sepulcher into resurrected life. The writers of the Bible were able to distinguish between a miracle and an ordinary natural event. So were the people who lived in Christ's day and witnessed the "notable miracles" He performed. But somehow the infidel, who professes so much superior wisdom, is not able to make that simple distinction. The trouble is with his reasoning powers.

A sensible and acute writer sent the following reply to a question from a New York paper relative to Dr. Fosdick's relation to the Presbyterian Church: "It is the judgment of this nation that those who cannot pledge loyalty to its constitution should seek a national home where they can happily subscribe to that nation's confession of political faith. We believe that so enlightened a mind as that of Dr. Fosdick will not finally choose by a lower rule than by this widely accepted principle of honor and reason." Just so!

A man should have his reasoning powers so cleansed and vivified that he would never try to excuse his own wrong-doing because others do wrong. Here is where Dr. Fosdick falls down ethically, as do Modernists generally. He says he cannot comprehend why he should be made the center of attack when, as he declares, there are "hundreds" of Presbyterian ministers who hold the same views as himself and do not accept "the ancient creed" of the Presbyterian Church. If that is so, he ought to set them an example of pellucid and stalwart honesty by himself declining to preach in a denomination whose doctrines and principles he cannot accept. There are plenty of forums in this country from which Dr. Fosdick can advocate his "up-to-date" views without feeling in the least hampered by "ancient creeds." If he and his modernistic confreres want to be free lances, why do they not organize a free-lance church of their own? The world is large, and we should like to see the Modernists get together and organize an association without any creed but this one—"let-every-man-believe-just-what - he - pleases." It would be a merry church. We should like to see the experiment tried, just to see how long the movement would last.

The Bible did not grow out of the "experience" of its writers, as many of the Modernists have a *penchant* for saying. No; its truths were first divinely *revealed* to them, and that

begat the experience; then they were equipped to write what God wanted them to write. "Holy men of old spake, being moved by the Holy Ghost." The Biblically inspired writers were not merely illumined; they were divinely chosen and impelled to write the Bible, and the Bible only. No other body of men were ever selected for that specific purpose. Biblical inspiration is unique. Hence there have been no other men who wrote Bibles such as ours, nor are there such men now.

Since the Bible is the only true source-book for the Christian faith, we are wondering what kind of an "experience" those liberalists have had who make it superior to the Bible, and often put it in opposition to the Bible. Surely such an experience cannot be a Biblically begotten one. It cannot have been begotten by the Holy Spirit through the Word of God. It must have been produced in some other way. And yet the Bible, in speaking of those who have been regenerated, says of them, "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." It also speaks of the regenerate as having been "born of God" and "born of the Spirit." Therefore the Bible must be vitally connected with the new birth, and thus with a true Christian experience. An extra-Biblical experience is an exotic, not an indigenous plant, so far as regards the Christian religion.

Since the Word of God is "the sword of the Spirit," let us not hack or dull its edges, nor break it in pieces. Let us preserve it whole as a true Jerusalem blade that will cut so fine as to separate joints and marrow and divide the thoughts and intents of the heart. Let us keep the sword whole, its edges keen and its point sharp.

Definition: The so-called "historical method of Bible study" consists chiefly in so manipulating the Bible history as to make it fit into the theory of evolution. Hence, when any early part of the Bible seems to be in conflict with that theory, it is declared to be of late origin, and is violently torn from its historical place and put where the theorists think it belongs. For example, the first chapter of the Bibles teaches monotheism and other greatly advanced doctrines; therefore it must be wrenched from its place of primacy in the Bible, and the date of its composition put many centuries later. What is the result of such manhandling? It simply makes the Bible an ordinary human book, dethrones it, destroys its uniqueness, and leaves the human family without a special divine revelation, to grope their way in the dim and uncertain light of human reason.

The size of the brain as an index of intelligence has been over-worked by the pundits of evolution. Some men with small brains have fine minds, while some who have large brain capacity possess mediocre minds. Moreover, an elephant's brain is many times larger than a man's; yet the elephant possesses no more intelligence than many animals with much smaller brains. We venture to assert that the tiny ant in the natural state, taken all in all, is fully as intelligent as is the elephant. Many scientists seem to overlook the fact that the Creator has made the various species of creatures for their specific places in nature's economy, and therefore has fixed their boundaries.

Since God knows what we need, why should we pray? An acute writer replies, "We must remember that in communion with God, as with individuals, 'the question which has not been asked cannot be answered.'" This means that, until we realize our need and are in a condition to receive the needed gifts and blessings, God cannot bestow them. Our realization of our need and our state of receptivity for divine favors are indicated by our having come to the point when we pray to God for His blessing.

Some of the newspapers recently represented a great gorilla in a cage trying angrily to break the iron bars. Right at his hand lies a saw for cutting steel, but he does not know how to use it. He continues hour after hour and day after day to howl and rage and grasp the bars in desperation; but all in vain; he does not know how to release himself from his imprisonment. This picture teaches two lessons. One is that one can accomplish little in this life unless he learns how to think and to do serviceable work. The other lesson is that the evolution theory is a failure. Why has the gorilla in all the ages never learned to use so simple a tool as a saw? Indeed, does anybody believe he ever would learn to use one? On the other hand, how long would a human being permit himself to remain incarcerated with a saw for cutting steel lying right at his hand? Thus we see again that man, endowed with rational intelligence, belongs to a *genus* that is all his own. God never intended the animals to obtrude themselves into the realm of human intelligence. If He had, human society would be a welter.

THE ARENA

Should the Revised Version Replace the Authorized?

By Philip Mauro

THE question we have taken for a headline has lately come to the front again, after a period of about forty years comparative quiescence. Being thus in a sense a new question, the issues involved, as well as the facts whereby those issues must be decided, are unfamiliar to only a few of our generation. But a situation has now developed in view of which it is highly desirable, indeed needful, that all who love the Word of God should become acquainted with them.

Two Versions of the English Bible are before the public, and each has earnest advocates. Is it possible for the "ordinary reader" to choose intelligently between them? We reply emphatically, YES, provided only the *pertinent facts* be put before him. Moreover, it will be necessary to that end that only such facts as are agreed to by all schools of Textual Critics be taken into consideration. Disputed matters of fact may be disregarded.

Being aware of the situation referred to, and having become acquainted with the decisive facts, we undertake, in these papers, to set them forth in such a way that ordinary readers will find them not at all difficult to understand. And we venture to add that the facts we seek to present, so far from being dull, tedious and of little moment, are of absorbing interest, as well as of surpassing importance.

The mere existence of two rival Versions is a serious vexation; for it disturbs the peace of the people of God, unsettles the minds of those young in the faith, and furnishes to unbelievers an excuse for neglecting the Bible altogether. It was not anticipated that the present generation would be afflicted with this particular vexation; for apparently the question of the Versions was finally settled a generation ago, not only by the well considered judgments of scholars of the first rank, such as Scrivener (who, according to Dean Burgon, was *facile princeps* among textual experts), Wordsworth, Malan, Cook, Burgon, Beckett, West, and a host of others, but also by the nearly unanimous verdict of "the common people." But apparently the advocates of the R. V. deem this an opportune time for renewing the attempt to force it into the position which the A. V. has occupied for over three centuries; a calamity which was averted in 1881-1884 by the vigilance and vigorous action of those we have named. All honor to them.

What was back of that former attempt (and doubtless is back of the present one also) was that self-assertive school of textual criticism which had its spring, nearly a century ago, in the then nascent stage of German rationalism. For Lachmann (1831) was the first of that school. Up to his time—and this is an undisputed fact of vast importance—there existed, so far as our knowledge goes, but *one Greek Text of the New Testament,* that being the one which for three centuries past has been known as the "Received Text," and upon which our A. V. is based. That text can be traced back in a continuous line to the second century. It is attested by numerous documents (over a thousand in the days of the Revision) gathered from every part of Christendom. Thus we have *one* text certified by a most abundant and varied attestation; whereas on the other hand there is no proof at all of the existence of *any other* text at any period of our era. Indeed, until Lachmann's text appeared, the existence of any other than the Received Text was not even surmised.

But Lachmann's method of fabricating a text was too crude and arbitrary to gain a wide acceptance, though he had some followers. His method was to draw an arbitrary date line (the sixth century) and to reject the evidence of all documents of a later date. Thus he swept away in a heap a thousand credible witnesses, and based his text only on Codices A. B. C. and fragments of a few others. As Scrivener says: "It would be a grievous thing indeed, if we had no better means of ascertaining the true reading of the N. T. than are contained in this editor's scanty roll" (*Plain Introduction to the N.T.*)

It remained therefore for Drs. Westcott and Hort, half a century later, to bring forth

a system modelled on that of Lachmann, but accompanied by such intricate refinements of detail, and decked out with such a show of pseudo-learning, as to give it, in the eyes of not a few, the appearance of a masterpiece of "Scholarship."

Dr. Hort's System the Pedestal of the R.V.

At the outset therefore we ask particular attention to a fact which greatly simplifies our present undertaking, namely, that *the Greek text underlying the R. V. is the product of a textual theory invented by Dr. Hort* (for this was his individual contribution to the joint enterprise of Westcott and Hort) *and which first came to light in* 1881. It follows that, for the right determination of the question before us it will not be necessary to examine the 36,000 changes introduced by the R. V., or any of them. We have only to examine, and form our opinion of *this new critical theory*. For if we find that theory to be a valid and thoroughly reliable instrument of textual criticism, for the purpose of dealing with the huge mass of documentary evidence, then we may logically accept its results as being in the main correct. But if, on the other hand, we find that theory to be unsound from first to last, and utterly destitute of foundation in either fact or reason, then we are bound to reject its fruits (and that means both the R. V. and also the W. and H. "new Greek Text") without further inquiry.

Therefore, the one thing of immediate and pressing necessity at the present moment is *a description of Dr. Hort's "Conflation" theory* of such sort as ordinary readers can readily understand. Such a description is not at present anywhere within the reach of the general public. For while the theory is set forth in Dr. Hort's *Introduction to the N. T.,* in Scrivener's *Plain Introduction to the Study of the N. T.,* and in Burgon's *Revision Revised,* yet those books, which are very bulky, are not readily accessible in our day; and moreover, they are not written for Bible readers in general, but rather for students.

Hence our main object in this series of papers is to give a clear, concise and easily understood description of Dr. Hort's theory. We propose to bring that theory where it has never been before, into the clear light of day, so that all can see just what it is, and of what it is composed. "And this will we do, if God permit." The matter at issue is of such vital importance that we would urge all who love the Word of God to use every available means to make themselves acquainted with it.

Recent Articles Favoring the R. V.

We have been constrained to the writing of these pages by the appearance recently of articles from an eminent scholar of our day, in which (at first very cautiously, but later with great boldness) he extols the merits of modern versions in general, and of the "new Greek text" of Westcott and Hort in particular. Some of the statements for which that writer has made himself responsible fill us with astonishment because of their extraordinary inaccuracy, and their misleading implications. And inasmuch as he gives *no proof whatever* in support of any of his statements, so that it is impossible for readers to test their accuracy, it is needful that we call attention briefly to the more important of them.

In the *Homiletic Review* for August, 1924, mention is made of the appearance in very recent times of a number of English versions of the N. T., "as those of Weymouth, the Twentieth Century, Moffatt's," and others; and then come these statements:

"Not one of these follows the 'Textus Receptus' of Stephen and the Elzevirs, that goes back ultimately to Erasmus. They all translate the critical text of modern scholars like Westcott and Hort, Nestle, or Von Soden."

"It is now known by all scholars that Erasmus printed his Greek New Testament very hurriedly and used less than a half dozen late inferior manuscripts."

"It has taken four hundred years of hard and delicate work to get back to *the older and far more accurate Greek text of the earlier Greek manuscripts containing the text like that found in B (Codex Vaticanus) and Aleph (Codex Sinaiticus).*"

"It is not claimed by Hort, *the ablest of all the scholars in this realm of knowledge,* that the autograph text of the N. T. has been restored. The original copies perished long ago; but *it is true that the critical text of Westcott and Hort is far closer to the original than the text printed by Erasmus.* He had only *half a dozen late Greek manuscripts.* Today *over four thousand* Greek manuscripts of portions of the N. T. are known and new ones are discovered year by year." (Emphasized type in foregoing citations are ours.)

These few lines we have just quoted are remarkable for the serious misstatements they contain and the wrong inferences they would inevitably suggest. We note the following:

1. The disparaging reference to the first attempt of Erasmus to compile a Greek text of the N. T. could have no other effect than to bring discredit on the "Received Text" (hereinafter designated by the initials R. T.) But the statement that the R. T. "goes back *ultimately to Erasmus*" is far from the truth. For the fully admitted fact is that the R. T. goes back "ultimately" to the date of the very earliest Christian writings now extant. Dr.

Hort himself acknowledges that it was not merely existent, but was "dominant" in the Eastern Church at least as early as the third century (*Int.* p. 92), that it not only "reigned supreme" for long periods of church history, but "virtually reigned *alone*" (*Id.* p. 151).

2. Again, it is not true, as the words we have quoted imply, that the first text of Erasmus (which was rather hastily compiled) was that used as the basis of our A. V. The facts in this regard are: (a) That Erasmus himself brought out several corrected editions of his text; (b) that his final edition was further improved by Robert Stephen (A. D. 1550), who brought together for that purpose *"a considerable body of mss. evidence"* (Scrivener, *Plain Int.* p. 443); (c) that Stephen had also the valuable aid of the *Complutensian Polyglot* (*id.* p. 436); (d) that it was *this carefully revised text of Stephen which served as the basis of the A. V.;* (e) and that the text of Erasmus and Stephen was still further corrected by the Elzevir brothers in the following century (1624), who had yet more abundant evidence before them (*id.* p. 443).

3. It is of no consequence whatever whether Erasmus and others who contributed to the compilation of the R. T. consulted few mss. or many. The important question is whether the mss. consulted by them were relatively pure or otherwise; and it is now known, and admitted by all textual experts, that, by the good Providence of God, the text from which the A. V. was translated has the support of nearly all the Greek copies, as well as that of the Versions and "Fathers."

4. It is not true, as the statements we have quoted would be likely to suggest to an uninformed reader, that the R. T. is based upon a very few ("less than half a dozen late inferior manuscripts") and that of Westcott and Hort upon a vast number ("today over four thousand . . . are known"); for the fact is that the R. T. has the support of more than a thousand documents, representing *every century from the second to the fourteenth, and gathered from every quarter of Christendom;* whereas that of Westcott and Hort depends so completely upon the *solitary God. Vaticanus* (B), that if it were removed the text would have *no support at all.* In fact the distinctive feature of Dr. Hort's critical theory, and its great excellence in the eyes of his school of criticism, consists in this, that he is able by means thereof (at least to their and his own satisfaction) to stop the mouths of more than 95 per cent of all the available witnesses. For the documents known to be in existence when the W. and H. text was compiled support the R. T. (where the new text differs therefrom) in the proportion of *over twenty to one.*

This enormous preponderance of proof makes it simply impossible, without setting aside the rules of evidence altogether, to render any other verdict than one in favor of the A. V. Therefore, the question to be investigated is not as to which version has the support of the weight of the evidence; for as to that there is no dispute. What is now to be determined is whether the new critical theory invented by Dr. Hort is of such demonstrated validity and authority, and the conclusions necessitated by its application are of such a nature, as to compel a reversal of the verdict, of scholars and Bible readers which has stood throughout the Christian era, a verdict which could not be set aside except by going contrary to an enormous preponderance of testimony, and contrary to the rules of evidence and common sense besides.

5. The writer we have quoted says, but without attempting to support his statement by proof, that the text of W. and H. is "far closer to the original than that printed by Erasmus." This, however, is the question to be decided; and inasmuch as it is a question of fact, such as, according to common judicial procedure, is left to the decision of the jury, it must needs be decided according to the weight of the evidence; and we have seen what that is.

6. Further our writer says that it took "four hundred years of hard and delicate work to get back to the older and far more accurate Greek text . . . like that found in B. and Aleph." But this is not at all the story told by the history of Textual Criticism, which is very clearly and fully presented in Scrivener's *Plain Introduction.* Getting back to B. and Aleph did not involve any "work" that could possibly be described as either "hard" or "delicate." Nor did it require any such period as 400 years. Lachmann, who was the first to do it, and that was less than a hundred years ago (1831), achieved the result by the operation of a principle which was as simple as it was arbitrary and vicious. Tregelles accomplished it in practically the same way. Tischendorf, carried away by his fortuitous discovery (in 1859) of the Codex Sinaiticus (Aleph), allowed his judgment to be so influenced thereby that he made it the supreme arbiter of the sacred Text. And as for Dr. Hort, without questioning either his scholarship or his industry, or denying the

"work" done by him in other directions, we must say that, in getting back to the Vatican MSS., the "work" done by that distinguished man was principally *guess*-work; and this, we think will clearly appear as we proceed. He *guessed* at the existence of various Greek texts in primative times, which no one ever heard of, and for which no proof has been found; he *supposes* two great Church Councils at Antioch in the third and fourth centuries respectively; he *imagines* two authoritative recensions of the Greek text carried out by those Councils; he *surmises* a two-fold revision of the Syrian Version by the same high authority —as regards which vitally important happenings Church History is as silent as the tomb; and finally he *imagines* a decree by the same church authority commanding the ruthless extermination of all existing copies of the (supposed) "Neutral" text (the pure text) from which new (but happily, purely imaginary) slaughter of the innocents the Codex Vaticanus alone is left to tell the tale.

Dr. Hort himself, whom our writer lauds as "the ablest of all the scholars in this realm of knowledge," does not claim that the operation of "getting back to B." was a matter of 400 years, or anything like it. What he says is that, "in the course of the *eighteenth century* several *imperfect and halting attempts*" at "correction of the text" were made *"chiefly in Germany,"* and he names Bengel of Tűrbingen, and Griesbach (*Int.* p. 12); and he goes on to declare that "a new period began in 1831," with Lachmann (*id.* p. 13). And this is quite correct; for no one even dreamed of such a thing as superseding the R. T.— the text which had everywhere "reigned supreme" and indeed, "virtually alone" (to quote Dr. Hort's own words), from a time whereof the memory of man runneth not to the contrary—until, less than a hundred years ago, a German critic (Lachmann) gave the world the first specimen of what German criticism is able to achieve when it turns its attention to the work of reconstructing the text of Scripture, a specimen probably unexcelled in viciousness until that of Westcott and Hort came to light in 1881.

As Scrivener says:

"The germ of their theory can be traced to the speculations of Bentley and Griesbach, and its authors would confess themselves on many points the disciples of Lachmann, although their process of investigation is *far more artificial than his.* But there is little hope for the stability of their imposing structure if its foundations have been laid on the sandy ground of ingenious conjecture; and since barely the smallest vestige of historical evidence has ever been alleged in support of the views of these accomplished editors, their teaching must either be received as *intuitively* true, or dismissed from consideration as precarious and even visionary."

This is the first of a series of three articles on this subject by Mr. Mauro. The second article will appear in the February number.

* * *

The Inner Circle

The loving arms of Christ encompassed a whole world. He loved the twelve with a devotion akin to death. Within our Lord's bosom there was the holy of holies. Into that sacred precinct His circle of friends narrowed down to Peter, James, and John. To these three was revealed His transfigured face amidst the glories of the mount. After all, there is an infinite distance between the mere acquaintance and the real friend.

The longer we live the more profoundly we believe that no one has actually more than two or three friends. He is a friend—and only he—to whom you can lay bare your heart without the pledge of secrecy. And where is the safety in that? Has not the mere acquaintance a bosom friend of his own? The real friend is interested in you—he'll listen to your faults and weaknesses and will neither condemn nor chide. Your joys, your triumphs, your failures become his very own. Just here lie the highest ranges in the love of Christ. To be conscious that He first loved us, despite all that we are or have ever been, challenges all our powers. O the joy of knowing that His is the bosom on which we can pillow our heads, realizing that He will blot out our transgressions and remember them against us no more forever! What a thought! And it is just here we are to approach the Christ life, else we have no value as a friend.

None dare refuse the friend who has stood with him in the darkest hour or walked with him in the deepest valley. He is your friend who comes in just as the whole world goes out—for our Lord did that very thing. Where is the heart before whom you can throw wide open the closeted secrets of your breast? Where is the bosom on which you are willing to pillow your head with the same confidence that a baby slumbers on its mother's breast? Such an one will not pass the secret on—he hides it from a misjudging and misunderstanding world. Cast your burden there—a heart like that beats true!— *Texas Christian Advocate.*

A Famous Preacher and His English Welcome

By John Alfred Faulkner, D.D., Madison, New Jersey

[*A brilliant American preacher who visited England in the summer of* 1924 *wrote in the advocates an article harshly accusing those here who believed that an eminent Baptist preacher of exceedingly "liberal" views should not preach permanently as associate pastor in a Presbyterian pulpit except under the rules governing Presbyterian ministers. The ground of his censure was that this famous preacher had been received in England with open arms, and that this "perspective of distance" rebuked narrow American. The following article was sent as presenting another side, but was declined.*]

AN esteemed and brilliant contributor has returned from England, and because the English received an eminent American preacher with open arms this contributor has in effect in an article in all the Advocates called those in America who believed the preacher's theology false and that as a Baptist he should not preach that theology in a Presbyterian pulpit,—has called them Don Quixotes fighting windmills and persecutors stoning the prophets.

This presents an interesting question. How far should an American's concern for truth be dependent on an Englishman's hospitality to a visitor? Or, why should an Englishman concern himself with American disputes on religion? Is not the fact that the hero is a great preacher in itself enough to insure his welcome? And if there should be hesitancy about his views, is not the further fact that he is the associate pastor of a prominent orthodox church sufficient to quell all doubts? Then, do the hospitality and acclaim mean in any case that the welcomers indorse the views of the guest?

On the other hand it is no doubt true that —independent of this case—British opinion on religion is much more "advanced" than American. And this for two reasons.

1. Historically Unitarianism or semi-Unitarianism—I do not speak of a denomination —has had far more influence in Britain than in America. Moderatism in Scotland and Arianism in England spread like miasma. It struck all churches alike. It reduced Christianity to a fine ethic and preaching to a droning of platitudes. The Evangelical Revival saved the old country. Later the Oxford Revival and the Free Church Movement (Chalmers) helped. But not entirely. The old poison was still in the veins. Rationalism and everything that goes with it is easily spawned over there. The wonder is that Britain is as true as she is to positive Christianity.

2. The proximity of England and Scotland to the continent and the greater stress on an educated ministry have caused within the last half century and more an exodus of bright students to Germany far in excess of those from America. The young fellow naturally selects the "broad" or "advanced" or "liberal" theologian. He is incompetent to exercise an independent judgment on the lectures of his Ritschlian or worse than Ritschlian professors, even if he desired. So students return by the hundred to their homeland devotees of rationalistic German criticism, theology, etc. Each becomes a nucleus by book, preaching, etc., of his teachers' views. The wonder is not that such a public welcomes with huzzas a famous American preacher of similar views, but that they do not install him as a new god on Olympus. I say again that the miracle is that New Testament Christianty is after all so strong in the fatherlands.

I do not think, then, that your contributor's "perspective of distance" should mislead those who nearer and straighter see facts, nor his not very kind sarcasms discourage them. They have to do with a reality not at a distance,—the most popular living representative of near-Unitarianism, the associate pastor and chief preacher in the most Trinitarian Church in the world, held in strict bonds to a system of doctrine set forth in a creed the most orthodox in the world! And that preacher not a supply for a few Sundays in summer but pastor through the years! Young Methodist theological students frequently supply Presbyterian churches. By and by they are asked to become pastors. "Must we become Presbyterians and join your synod?" "By all means." Why one rule for the poor student and another for the brilliant professor?

But is the latter not a Trinitarian too? Well, read his later writings and find out. His sermon on the Divinity of Jesus, copyrighted 1923 by himself, is sufficient; what it says and what it does not say, and what it says that helps interpreted by a context that does not

help. Its substance is that Jesus was a man in whom God came into human life, the incarnation an affirmation that God can come thus. The "Fatherly side of God—character, purpose, redeeming love—we find incarnate in Christ." He is the "finest that we know from God," and thus "the Lord of glory, the Son of God supreme." He is the best we know, therefore he is Divine.

Because he is best we know he is a revelation from God. There is not a Unitarian nor even a Reformed Jew who deeply admires Jesus who could not have preached that sermon. The preacher replies to the Unitarian, who is objecting to the incarnation (p. 14), by coming over to the latter's own ground and saying that it was God in Jesus that made the quality of his goodness, "just as the same God in us is seeking entrance into our lives."

The sermon is not only at an infinite distance from the stalwart Trinitarianism of the Confession which is the palladium of the Presbyterian Church, but it is at an infinite distance from the Jesus of even the Synoptic Gospels. It is the "modernist" Unitarian Jesus through and through, that splendid man of Galilee in whom the same God was as "is in us" (p. 16). "You cannot have one God and two kinds of Divinity,"—Jesus a man only in the same essential relation to God as all other men. No wonder the Unitarian Simmons invited the famous preacher to his fold. Were the divines and elders of the General Assembly after all simply amiable Don Quixotes attacking windmills?

The World

By William H. Bates, D.D., Greeley, Colorado

The Destiny of the World

HISTORY gives man knowledge of the past; observation gives him knowledge of the present; but he has no means by which he himself alone can acquire certain knowledge of the future. What has been, and is, he knows; what is certainly to be he cannot know except as He who "changeth the times and the seasons" (Dan. 2:21; Acts 1:7), reveals it. It were presumptuously trespassing the limits of human knowledge even to attempt to determine the destiny of the world, apart from the revealings of God's Word. What He has revealed concerning it we may seek.

What, then, is the destiny of the world-system? The world-system was inaugurated by Satan in his triumph in the garden of Eden. Humanity went into the wilderness. In the wilderness the Lord Jesus Christ took humanity's place and undertook humanity's cause, showed Himself able to withstand—did withstand—the assaults by which humanity was vanquished, evincing thus a power superior to the Tempter's; and, in that, He practically served upon Satan a notice of the future overthrow of his kingdom, together with personal dethronement and destruction. Of course with the downfall of the head of the world-system, goes the world-system itself.

Meanwhile the conflict between the two sets of forces, that which heads up in Satan and that heading up in Christ, goes on. What is the prospect?

Will the millennial state, for which most of those who accept the Scriptures are alike looking, be brought in while Satan is at the head of the world-system?

So some think. Indeed, a distinguished Union Seminary theological professor held that we are *now* in the millennium. He read an elaborate paper, setting forth this view, before a ministerial association. The practice was for the brethren, at the conclusion of the reading, to discuss the papers presented. But the wise and somewhat waggish president of the association, with a twinkle in his eye, immediately asked the professor, "Do I understand you to teach that we are now in the millennium?" "That is what I hold," was the reply. "What, *now?*" "Certainly." "Do I understand you to teach that Satan is now bound?" "Yes." "What, *now?*" "Most certainly," was the confident assurance. "Then," said the president, "I'd like to know who in thunder it is that is raising all this fuss around here!" Of course, the association exploded in laughter. The paper was exploded too. There was no discussion.

That the millennium will come while Satan is at the head of the world-system, seems to be clearly and utterly unscriptural. A preacher, announcing the passage upon which he was to discourse, said, "First of all let us locate the text." Those who heard him averred that what he did was to dislocate it.

That, it is to be feared, is what they do who locate the fulfillment of the millennial prophecies and promises of the Old and New Testaments in the present dispensation,—the church age; holding that the millennial state is to be produced by the progressive betterment of the world through the Christian means now in use. In proof of this, Ps. 2:8 is often quoted: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

But that psalm, so intensely Messianic, has not in it one particle of progressive betterment; but, instead, it is filled with overwhelming catastrophe: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Kiss the Son, lest he be angry, and ye perish from the way, for his wrath will soon be kindled" (vs. 9, 12).

It will be a surprise to those who have not considered the matter, to find how uniformly along with predicted millennial good judgment is announced. In the parables (Matt. 13), Satan catches away one-fourth of the seed entirely, two-fourths are fruitless, and only one-fourth is fruitful; the tares grow rank, choking, to the end of the present dispensation; the little mustard seed generates a tree in which the birds of the air, unclean fowls (Dan. 4:12), lodge; the leaven, undeniably everywhere else in Scripture a symbol of corruption, permeates the whole mass; and so on.*

To the same purport are other pictures of the last days. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof" (2 Tim. 3:1-5).

"The last days," Ellicott says, are "the last period of the Christian era, the times preceding the end" (Commentary, *ad loc,* p. 151). Read 2 Tim. 4:3,4; 1 Tim. 4:1; 2 Thess. 2:3-10; 2 Pet. 3:3,4; Jude 17,18. Clearly, there can be no millennium while the power of "the god of this age" (2 Cor. 4:4) is operative.

Satan is to be bound. "I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years" (Rev. 20:1,2). This taking place in connection with "the glorious appearing of the great God and our Saviour Jesus Christ (Titus 2:13), then shall be fulfilled those glowing millennial prophecies that have so long cast their hope-enlivening rays on the world's darkening sky. Then is the defeat in Eden retrieved. The victory, begun in the wilderness, is completed. The head of the world-system dethroned, the conquering Christ, its rightful head, takes His own proper place. "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and He shall reign forever and ever" (Rev. 11:15).*

ment of its head, is destined to be overthrown and to become subject to the Lord Jesus Christ.

The destiny of the world-people. All through the centuries, they who have renounced their allegiance to Satan and have submitted themselves to God and His Christ, have ceased to be world-people and have become of the church. As they have passed out of life they have gone to God (Eccl. 12:7; 2 Cor. 5:8; Phil. 1:23), in whose "presence is fulness of joy, and at whose right hand are pleasures for evermore" (Ps. 16:11).

Such is the destiny of all once world-people who cease to be such and become church-people, *i.e.* truly regenerate. Those who do not become church-people, but continue to be world-people, they, being let go, go to their own company (Acts 4:23; Matt. 25:41), "whose end is destruction" (Phil. 3:19), "punished with everlasting destruction from the presence of the Lord and the glory of His power" (2 Thess. 1:9).

The destiny of the material world. The material world was divinely pronounced to be "good" (Gen. 1:10), and our exegesis and exposition have been conducted on this supposition. But this declaration concerning it was made before the Fall. How far man's sin affected the material substance of the earth, we know not. That it had something to do with it is certain: "Cursed is the ground for thy sake" (Gen. 3:17); "The creation was subjected to vanity [frailty, lia-

*Let it be observed that unless one distinguishes between "The Kingdom of Heaven" and "The Church," he is hardly in a position to understand these parables, and, it may be added, not a little of Scripture besides.

*True, at the end of the thousand years Satan is loosed (Rev. 20:7), and makes a futile attempt to regain his lost dominion, which ends in his utter destruction (Rev. 20:10).

The world-system, then, by the dethrone-

bility to change and decay], not of its own will, but by reason of him who subjected it" (Rom. 8:20); a subjection, however, that was "in hope" of deliverance.

Respecting the curse, Murphy says, "A curse is any privation, inferiority, or other ill, expressed in the form of a doom, and bearing, not always upon the object directly expressed, but upon the party who is in the transgression" (Com. on Genesis, p. 211). So the curse, while affecting the earth for sinful man's sake, can hardly have changed its real nature from "good."

There seems to be a rhythmic law back of and entering into creation, according to which the molecular process and the grander movements of the universe are carried on. And this rhythm seems to have a definite mathematical ratio. For instance, that department of botany called phyllotaxy, the order of leaf arrangement, shows that the leaves of a plant are always arranged in spirals around the stem. The simplest arrangement is where the coincidence occurs at the second leaf, after a single turn of the spiral; and this may be expressed by the fraction 1/2, whose numerator denotes the number of turns of the spiral, and the denominator the number of leaves.

This is the arrangement of grasses, Indian corn, basswood, etc. The next is where the coincidence occurs at the third leaf after a single turn of the spiral, and may be expressed by the fraction 1/3. This is the arrangement of sedges and white hellebore. In the same way, 2/5 would be the fraction for the apple, the cherry, the poplar; 3/8 for aconite and the holly; 5/13 for cones of the white pine; 8/21 for cones of the European larch; 13/34 and 21/55 for certain other pine cones. [See Gray's Botany, Section 7, pp. 67-72.]

It will be observed that after the first two fractions, each fraction may be formed by adding together the numerators of the two preceding fractions for a new numerator, and their denominators for a new denominator. The same series of fractions expresses also the spiral arrangement of the tentacles of the polyp and of the spines of the echinus.

A similar numerical law runs through crystallography, and other branches of physics.

This same series of fractions, with one exception, expresses the law of periodicity in the orbital revolution of the planets of the solar system.

Begin with the farthest, Neptune. The time of its journey around the sun is, in round numbers, 62,000 days.

The time of the next, Uranus, is 31,000 days,—half the preceding. The fraction 1/2 will express its proportion.

The time of the next, Saturn, is given as 10,333 days, and with reference to its predecessor its fraction would be 1/3.

The time of the next, Jupiter, 4,133 days, and its fraction would be 2/5.

For the mean of the Asteroids the fraction would be 3/8; for Mars 5/13.

But strange to say, for the next, our Earth, the regular progression is broken! and of course the next, Venus, whose fraction would in part depend upon that of the Earth, would be out of the regular progression also.

But passing these two and coming to Mercury, the progression is resumed, its fraction, 13/34, being, after proper adjustment, formed regularly. [See Cooke's "Religion and Chemistry," Lecture IX.]

What means the fact that at the Earth, *where sin has entered in,* the series is thrown into confusion? Is this due to the curse consequent upon sin? And we are told that the poles of the Earth have been changed in position, so that what is now Greenland was once in the tropic regions and was the location of paradisaic scenes. How far wrong was Milton when, hymning the evil hour of the Fall, he said,

"Earth felt the wound; and Nature from her seat
Sighing, through all her works gave signs of woe,
That all was lost!"

Whatever of facts or fancy may be embodied in the foregoing paragraph,—and they are offered, not as Scriptural exegesis or exposition, but simply as presenting an illustration profoundly suggestive of the possibly awful power and extensive reach of sin in disturbing the divine harmony of creation beyond the volitional sphere of the world-system and the world-people, and so necessitating the redemption of creation along with "the manifestation of the sons of God" (Rom. 8:19); whatever the facts and fancies, revelation makes certain the coming of "the regeneration" (Matt. 19:28), "the restitution" (Acts 3:21), for which the subjected creation "waiteth" (Rom. 8:19).

For, says St. Peter, "The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat. Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3:10,13).

This is the prophesied and promised regenesis of which Isaiah speaks, "Behold, I create new heavens and a new earth" (65:17), and which St. John saw as having taken place: "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away" (Rev. 21:1).

The earth, as thus renovated, is to become the permanent abode of God's saints. For, the original grant of dominion to the sinless Adam and his posterity was "over all the earth" (Gen. 1:26). Of this original grant Ps. 115:16 is the record: "The heaven, even the heaven of heavens, are the Lord's; but the earth hath he given to the children of men." Man lost his dominion through transgression, and Satan came into possession, thus becoming, the prince, the god, of this world. A sorry landlord he has been. He, as we have already seen, is to be evicted. "Now [*i.e.* in this dispensation, at the end] shall the prince of this world be cast out" (Jno. 12:31). Not only will the earth belong to Christ by right of conquest, but in His official capacity as Messiah it is promised Him in covenant gift: "I will give thee . . . the uttermost parts of the earth for thy possession" (Ps. 2:8). Unto Him is "put in subjection the world to come [*oikoumenen ter mellousan*, the future inhabited earth], whereof we speak" (Heb. 2:5). The saints, as "heirs of God and joint-heirs with Christ" (Rom. 8:17), shall possess the recovered inheritance, and in their royal and sacerdotal character they "shall reign upon the earth" (Rev. 5:10). "The saints of the Most High shall receive the kingdom, and possess the kingdom for ever, even for ever and ever. And the kingdom and dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: his kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Here is the end of the matter" (Dan. 7:18,27,28).

Christ, in His first advent, came to this revolted earth as King, and to set up His kingdom. He delivered His inaugural address, the Sermon on the Mount, in which He lays down the laws of His kingdom. "He came unto his own, and his own received him not" (John 1:11; Matt. 21:33-43). He went away, as a "nobleman into a far country to receive for himself a kingdom, and to return" (Luke 19:12).

In that inaugural He told us, "Blessed are the meek, for they shall inherit the earth" (Matt. 5:5). Did He mean it?

From the British "Financial Almanac" we learn that more than one-half the land in the United Kingdom is held by one-twelve-thousandth of the population; that is to say, 2,238 individuals out of a population of 28,000,000, monopolize 40 millions out of the 72 million acres which comprise the territory of the two islands. The Duke of Sutherland owns 1,208,000 acres, and Lord Middleton 1,005,000.

Mr. Gladstone is reported to have said in a speech that seventeen persons own the soil of Ireland. And in our own land, viewing the grasping greed of corporations and individuals in their rings, monopolies, trusts, combines, pools, syndicates, profiteerings, etc., etc., it must be allowed that the present outlook, or the outlook under the present order of things, for the meek to inherit the earth is not altogether encouraging!

No wonder that, after "dislocating" prophecies and promises, heavy malpractice in interpretation must be resorted to, and that it should be said, as Mr. Barnes says with the emphasis of italics, the promise of the earth was "a proverbial expression to denote any great blessing" (Com. on Matt., p. 60); and, as others say, the inheritance is only a "spiritual inheritance."*

No, no. In the regenesis, in the "new earth," and not in the "first earth" which is to pass away (Rev. 21:1), shall the meek inherit the earth. And there must be located such promises as these, and many more like them: "Those that wait upon the Lord, they shall inherit the earth" (Ps. 37:9); "the meek shall inherit the earth" (v. 11); "for such as be blessed of him shall inherit the earth" (v. 22); "the righteous shall inherit the land, and dwell therein for ever" (v. 29); "wait on the Lord, and keep his way, and he shall exalt thee to inherit the land" (v. 34); "what man is he that feareth the Lord? . . . his seed shall inherit the earth" (Ps. 25:12,13).

There is one text which apparently is in conflict with the foregoing: "An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (1 Pet. 1:4). But the conflict is only apparent. Of the seventy-five times the word trans-

*Those who wish to see a fuller, and quite complete, exposition of this subject, which the author did not see till his own studies were made, are referred to "The Inheritance Destined for the Heirs of Blessing," in Fairbairn's "The Typology of Scripture," Vol. I., Section Sixth, pp. 329-361. See also Chalmers sermon on 2 Pet. 3:13, "On the New Heavens and the New Earth," Vol. II., Sermon vii., p. 391.

lated "reserved" (*tereo*) is used, it is so rendered but eight times, and this word is but one of seven different words by which it is translated. In Matt. 23:3; 28:20; Acts 21:25, it is translated "observe"; and in Matt. 27:36,54, "watch." The inheritance is "observed," "watched," and so "reserved" in its sense of "guarded."

Accordingly Dr. Marvin R. Vincent says that the Greek word indicates "the inheritance as one reserved through God's care. . . . The verb signifies *keeping* as the result of *guarding*" (*Word Studies,* Vol. I, p. 631). The earthly inheritance is guarded in heaven for us by our Lord "until the redemption of the purchased possession" (Eph. 1:14) "at his appearing and kingdom" (2 Tim. 4:1).

The material world, then, is destined to be renovated by a fiery ordeal that it may become the eternal abode of God's saints.

For "the redemption" creation waits with earnest expectation, groaning and travailing for deliverance from the bondage of corruption into the liberty of the glory of the children of God" (Rom. 8:19-21). The glory! Now are we the children of God: it is not yet made manifest what we shall be; but when He shall appear we shall be *like Him,* because we shall see Him as He is (1 John 3:2). Transformed by beholding! And He shall fashion anew the body of our humiliation, that it may be conformed unto His glorious body (Phil. 3:21). The curse shall be lifted: creation, no more groaning and travailing in pain, shall experience its longed-for deliverance, and the renewing energy of the Divine Deliverer, working in all its processes, shall waken it to beauty and glory all immortal. Even so, Lord Jesus, do quickly!

NOTE—This is the eighth, and last, article of a series on "The World," by Dr. Bates. The first appeared in the May issue.

Verbal Inspiration

By W. R. Henderson, D.D., Minter, Alabama

ALL Scripture is given by inspiration of God.—2 Timothy 3:16.

Upon the subject of inspiration the Bible, and not philosophy, or human reason, constitutes the only source of information. It is assumed, therefore, that the genuineness and authenticity of the Scriptures, also, the cannonicity of the books composing the Bible, have been established by satisfactory evidence. Our contention, then, is that the Bible is verbally inspired, and consequently is the very Word of God—the Word of God written.

I. The first question, therefore, which presents itself is,

What Do We Mean by Inspiration?

It has been defined as follows: "Inspiration was such an influence of the Holy Spirit on the minds of certain select men, which rendered them the organs of God for the infallible communication of His mind and will. They were in such a sense the organs of God, that what they said, God said." The mode by which this influence was exerted, the Scriptures do not inform us. It is with *the fact only* that we have to deal; and as God, in His infinite wisdom, has seen proper not to disclose the mode by which the Holy Spirit influenced the minds of the sacred writers, we should bear constantly in mind that "every supernatural phenomenon is above explanation." Indeed, we should devoutly remember that "the secret things belong unto the Lord our God." It was in connection with their public functions only that the sacred writers were inspired; outside of their official work they were like other good, uninspired men. Paul was a tent maker; he was not inspired in his tent making.

At the outset, it is important to distinguish inspiration from spiritual illumination, on the one hand; and revelation, on the other. Inspiration was confined to certain select men; illumination is common to all God's people, and is such an influence of the Spirit as enables them to apprehend, and consequently feed upon, the truths of God's Word. Illumination is designed to foster and promote holiness of character; while inspiration as such, had no sanctifying influence. Balaam was temporarily inspired; and "Caiaphas uttered a prediction which 'he spake not of himself.'" Revelation is the communication of knowledge covering fact and doctrine; while inspiration secures infallibility in recording the facts and truths thus revealed.

"The effect of revelation," as Dr. Hodge says,

NOTE—This sermon was delivered at the stated meeting of the Presbytery of Tuscaloosa, Alabama.

"was to render its recipient wiser; the effect of inspiration was to preserve him from error in teaching. These two gifts were often enjoyed by the same person at the same time. That is, the Spirit often imparted knowledge, and controlled in its communication orally or in writing to others. Often, however, the revelations were made at one time, and were subsequently, under the guidance of the Spirit, committed to writing. Thus the Apostle Paul tells us that he received his knowledge of the Gospel not from man, but by revelation from Jesus Christ; and this knowledge he communicated from time to time in his discourses and epistles. In many cases these gifts were separated. Many of the sacred writers, although inspired, received no revelations."

II. The second question which confronts us is this:

What Was the Extent of Inspiration?

The Old Testament was originally written in Hebrew, and the New Testament in the Greek language. It was these original writings that were, as our Confession of Faith says, "immediately inspired of God." Inspiration covers the Bible in its entirety; applies to its every part; and extends to the language in which the Scriptures were written.

The text declares that "All Scripture is given by inspiration of God." This affirmation covers the whole of the Old Testament. The change which appears in the Revised Version, "Every Scripture inspired of God," seems in the opinion of some people to warrant the inference that some Scriptures were not inspired. The context settles this question, for, as our Confession says, "The infallible rule of interpretation of Scripture, is the Scripture itself." This rule embodies a principle of interpretation which is universally recognized. In the preceding verse the apostle says, "And that from a child thou hast known the Holy Scriptures." Upon this point Dr. Basil Manly, in his able work on "Inspiration," says:

"But if it is rendered as the revisers prefer, 'Every Scripture inspired of God, is profitable,' etc., the argument remains substantially the same, provided we have due regard to the connection. It implies that *there is* inspired Scripture, and that is the main question. It refers, moreover, unquestionably to *all* 'the Sacred Writings' (verse 15) comprehended under the title Scripture, and with which Timothy is expressly declared to have been familiar from childhood. No distinction is recognized or suggested between Scriptures inspired and Scriptures not inspired, or only imperfectly or partially inspired. Such a thought is entirely foreign to the context. The passage then stands in its full force, which can scarcely be added to by any comment, and can hardly be taken away by any subtlety or ingenuity of exposition."

We have also another explicit declaration of the inspiration of the Old Testament in Peter's second epistle, in these words:

"Knowing this first that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

Hence, it is expressly declared (1), that the Old Testament Scriptures did not emanate from human authors, but from God the Holy Spirit; and, (2), that these "holy men of God" were under supernatural influence, being "moved (borne along) by the Holy Ghost."

We have also clear and convincing evidence that

The Language of the Sacred Writers Was Inspired

(1). In the first place, the careful reader of the Bible will note the frequent use of a certain epithet, viz.: the word *Scripture,* or the plural, *Scriptures.* The term scripture means a writing, and it is needless to say that a writing is composed of words. According to New Testament usage this word has all the force of a proper name, as is the case with our word Bible. In some cases it is identified with its Author; as, for example, "The Scripture saith unto Pharoah." It is for this reason that we so often meet with the formula, "It is written." Jesus thrice used this formula when the devil was tempting Him in the wilderness, in each temptation wielding "the sword of the Spirit" which Moses had made ready for Him in the book of Deuteronomy.

Some years ago a prominent Presbyterian minister in the North said, "Satan has never forgiven Deuteronomy for his defeat; but to this day through Kuenen and Robertson Smith, barks against its genuineness, as the wolf snaps at the spear wherewith the shepherd transfixes him in the fold." In all these cases the formulas, "It is written," "The Scripture saith," etc., are immediately followed by the language the Spirit uses in the communication He makes.

(2). The plenary inspiration of the Old Testament is further proved by the Scriptural meaning of the word prophet. According to the usage of the sacred writers, the Old Testament was divided into "The Law and the Prophets." "As the law was written by Moses, and as Moses was the greatest of the prophets, it follows that all the Old Testament was written by prophets." It is for this reason that Peter uses the term "prophecy" in referring to the fact that "prophecy came

not in old time by the will of man." A prophet was God's spokesman; he spoke in God's name, and by His authority. When Moses was commissioned to lead the Israelites out of Egypt, and was directed to tell them that their fathers' God had come to deliver them from bondage, Moses protested that he was "slow of speech and of a slow tongue." Aaron, his brother, was then enlisted in this service. Then God said to Moses,

"And thou shalt speak unto him and put words in his mouth, and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people, and thou shalt be to him instead of God."

In what God said to this great prophet, we have an illustration of the Scriptural idea of inspiration. In a subsequent age, when Jeremiah was consecrated to the prophetic office, it is said, "Jehovah put forth His hand, and touched my mouth. And Jehovah said unto me, Behold, I have put my words in thy mouth." Likewise, Jehovah said to Isaiah, "And I have put my words in thy mouth." All the prophets were thus qualified and commissioned to speak for God.

Whenever, therefore, a prophet had a message to deliver, he prefaced it by saying, "Thus saith the Lord," or used an equivalent formula, showing that what he was about to utter was a communication from God Himself, and couched in the very words of God.

(3). In the third place, the significant fact is disclosed that in several instances God subsequently endorsed the messages delivered by the prophets, even the language, as being His own. Referring to His warnings through the prophets to the people not to form alliances with Egypt, we read in the 31st of Isaiah, the solemn announcement that He *"will not call back His words."* In the 39th of 2nd Chronicles, it is stated that God manifested His displeasure against the people because they *"despised His words"* in the warnings which His messengers had delivered to them.

Having in mind the heavy judgments which the Jews had experienced, and the prior fact that they had turned a deaf ear to the prophets when they had warned them of the consequences of disobedience, Daniel says, *"And He hath confirmed His words,* which He spake against us."

In reference to His threatened judgments against the king of Babylon and his nation, we read the following in the 25th of Jeremiah:

"And I will bring upon that land all *my words* which I have pronounced against it, *even all that is written in this book,* which Jeremiah hath prophesied against all the nations."

God's words were committed to writing by the prophet in his book. These instances make "assurance doubly sure" that the words composing the messages of the prophets were the words of God.

(4). In further proof of the verbal inspiration of the Old Testament, an impressive illustration is supplied in one of Christ's controversies with the Jews. In reply to the charge of blasphemy, Jesus defended Himself by appealing to a single word in the 82nd Psalm, saying,

"Is it not written in your law, I said ye are gods? If he called them gods to whom the word of God came,—*and the Scripture cannot be broken* —say ye of Him whom the Father hath sanctified and sent into the world, Thou blasphemist, because I said, I am the Son of God?"

The hinge of His argument turns upon the use of a single word, the word "gods," an epithet applied to princes or magistrates; and it was in connection with the use of this word that Jesus significantly said, *"And the Scripture cannot be broken";* that is, you cannot make away with a single word of Scripture.

In view of this solemn pronouncement of Christ, what insolent egotism, what audacious presumption upon the part of certain rationalistic critics in our land in producing what they style, "The Shorter Bible"! It is an emasculated, a dismembered Bible which they have the effrontery to offer us. In their preface the editors have the temerity to say that their aim in publishing this book was "to furnish in logical order those parts of the Bible which are of vital interest and the most practical value to the present age." In so doing, they expunge from the Bible not only words and phrases, but numerous chapters, and even whole books. The result is that we are left with only about half of the old Bible.

Jehoiakim of old cut out only a small portion of Scripture; but these modern Jehoiakims have cut and slashed in the most heartless manner, animated largely by hostility to everything in the Bible which savors of the supernatural.

God's judgment as to what the contents of the Bible should be; what He considered to be "of vital interest and the most practical value to the present age," as well as to every age, the editors of "The Shorter Bible," in the exercise of *arrogant and autocratic reason,* have wantonly disregarded.

(5). Moreover, in His Sermon on the Mount, Jesus declared, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For

verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." In this impressive utterance Jesus asserted not only the supreme authority of the Old Testament, but that every portion of it, even the smallest, constituted an integral part of the Book. He thus elevated to a height of immutable and transcendent importance every word in the Hebrew Bible.

(6). And what an argument of serious moment Paul bases upon a single but emphatic word used by the prophet Joel, the word *"Whosoever."* The prophet said, "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered."

Then Paul proceeds with that appeal in the 10th of Romans which has so profoundly stirred and animated the hearts of God's people, and given such impelling force to the missionary activity of the Church. And the same apostle in showing that in the gracious covenant with Abraham, Gospel blessings should come to "all the families of the earth," stresses the point that the word "seed" is used in the singular number. "He saith not, And to seeds, as of many! but as of one, And to thy seed, which is Christ."

(7). It is important to note, especially in these times when the historic, as well as the inspired, character of various portions of the Bible is being so boldly assailed,

Christ's Repeated References to Old Testament History

He lived and breathed in the atmosphere of the Old Testament Scriptures. They were His meat and drink. They were the source from which He repeatedly drew in His teachings. On many occasions He made particular mention of persons and events in the inspired annals of the past.

He spoke of the creation of man, declaring that God created him; of the institution of marriage; of Abel, speaking of him as "righteous Abel"; of Noah, and the flood; of Jehovah's appearance to Moses in the burning bush; of the manna on which Israel was fed in the wilderness; of the miracle of the brazen serpent; of the ministry of Elijah and Elisha; of Jonah, and his three days and nights in the whale's belly; and of other persons and events thus covering the whole range of the historic record.

To Him no part of the Scriptural record was allegorical, but absolutely historical; a record written by inspiration of the Holy Spirit. The men and women whose names and deeds are mentioned in it, were not myths, but real living persons.

III. So far in this discussion our minds have been concentrated upon the subject of the inspiration of the Old Testament. Now the question of

The Inspiration of the New Testament

claims our attention. Inasmuch as divine revelation reaches its culmination in the New Testament, it would follow naturally and logically that its writers would be inspired in all that they wrote. In his epistle to the Ephesians, Paul speaks of the apostles as coordinate with the prophets. As they stood upon an equal footing, it would follow that the "proof of the inspiration of the New Testament is linked with the evidence for the inspiration of the Old Testament." The proof of the inspiration of the New Testament, while not so abundant as that in favor of the inspiration of the Hebrew Scriptures, is nevertheless of a definite character.

(1). In the first place, when we open the pages of the gospel narratives, we read that He appeared concerning whom God said to Moses,

> "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in His mouth; and He shall speak unto them all that I shall command Him, And it shall come to pass, that whosoever will not hearken unto my words which He shall speak in my name, I will require it of him."

In the first chapter of his gospel the apostle John says that "the law was given by Moses, but grace and truth came by Jesus Christ." The law, to which the apostle John refers, was delivered on Sinai by the ministry of angels. They echoed, repeated, what God said. On that momentous occasion the Messiah, the Son of God, did not openly manifest Himself. He was enveloped "in a thick cloud," so that no mortal eye could see Him, when, through the ministry of angels, He was engaged in communicating the law to Israel.

But the dignity, the grandeur, the marvelous superiority of Gospel grace and truth over the law was exhibited, when the Messiah, the eternal Son of God, personally appeared on the stage of action, and with His own mouth, and not that of an angel, delivered the Gospel message, "the words of eternal life," to our fallen humanity.

When, therefore, He entered upon His ministry, He repeatedly stated that the message which He delivered was precisely the one with which the Father had entrusted Him. He literally declared Himself to be the spokes-

man, the mouth-piece, of the Father. He was emphatically *The Word.* On different occasions He declared, "My doctrine is not mine, but His that sent me;" "For I have not spoken of myself; but the Father who sent me. He gave me a commandment, what I should say, and what I should speak."

In His intercessory prayer He said, "For I have given unto them the words which Thou gavest me; and they have received them." As it was with the prophets of old, the Father put His words into the mouth of His Son; and the Son put the same words into the mouths of His apostles.

(2). Jesus did not leave His apostles to the precarious exercise of memory as to what He had said and done. He gave them the promise of the Holy Spirit. This promise was accompanied in each instance with a definite statement of the kind of aid the Spirit would give them. In specific terms, therefore, He said to them,

"I have yet many things to say unto you, but you cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come." "He shall glorify me; for He shall receive of mine, and shall show it unto you. All things that the Father hath are mine; therefore said I, that He shall take of mine, and shall show it unto you." Again Jesus said, "But the Comforter, who is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

(3). All these promises were literally fulfilled. Under the guiding, enlightening influence of the Holy Spirit, the apostles' views of divine truth were clarified and enlarged. Many things which Jesus had said to them, which at the time they did not understand, they now understood. Also, the "many things" which Jesus had to say to them, but which they were at that time unprepared to receive, the Spirit from time to time revealed to them.

The apostles preached and wrought by tongue and pen, and the Lord, through the Holy Spirit, "gave testimony unto the word of His grace, and granted signs and wonders to be done by their hands." So that when these men, who had been endued with power from on high, proclaimed the Gospel, they preached "in demonstration of the Spirit and of power." It was, for instance, in the power of the Holy Spirit that Paul preached in Thessalonica, for he said in his first epistle to that Church, "When ye received the word of God which ye heard of us, ye received it not as the word of man, but as it is in truth, the word of God."

(4). Having in mind Christ's promise that the Spirit would "guide them into all truth," Paul says,

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. *But God hath revealed them unto us by His Spirit;* for the Spirit searcheth all things, yea, the deep things of God."

"The mystery of the Gospel," as Paul styles the Gospel message embodying "the deep things of God," truths undiscoverable by the human mind, were the things which the Spirit revealed to Paul and his fellow apostles. And that he, as well as they, spoke and wrote the things revealed under the influence of the Holy Spirit, even as to the language, Paul expressly declares when he says, "Which things we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." Here then, is an express averment of verbal inspiration.

In his 2nd Epistle to the Corinthians, in view of the attitude of some of them towards him, Paul says, "That if I come again I will not spare, since you seek a proof of *Christ speaking in me.*"

In view, however, of the use of the word "speak," it should not be inferred that inspiration was confined to the oral utterances of the apostles. The same claim was made for their writings, as Paul says in his 2nd epistle to the Thessalonians, "Stand fast and hold the traditions ye have been taught, whether *by word or our epistle.*"

The apostle Peter, in his 2nd epistle, bears decisive testimony to the inspired character of Paul's epistles, when he says,

"Even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you, as also in all his epistles, speaking in them of these things, in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the *other Scriptures,* unto their own destruction."

There are those, however, who think that in some cases Paul disclaimed inspiration; as, for example in his first epistle to the Corinthians, when he says, "I speak this by permission, not of commandment"; "But to the rest speak I, not the Lord"; "Now, concerning virgins I have no commandment of the law; yet I give my judgment," etc. In these and similar cases, Paul "is not distinguishing between what is inspired and uninspired, but between what is a matter of direct command and of apostolic advice." In the chapter in

which these expressions are found, he claims nspiration.

Moreover, in this same epistle he declares that e taught "in the words which the Holy Ghost teacheth." This is just as true of the dvice he gave to the Christian people to whom he was writing in the exceptional circumstances in which some of them were placed, as it is of what he wrote on doctrinal subjects.

We cannot draw a line and say, "This is inspired"; or, "This is uninspired." Inspiration secures the infallibility of the sacred writing, whether it records matters of doctrines, duty, or counsel. The Holy Spirit guided the writer along all these lines. For "All Scripture," even where distinct traces of the human may appear, "is given by inspiration of God."

IV. Inspiration necessarily involves both

Divine and Human Authorship

"The two elements," as Garbett says, "are to be maintained distinct, and yet inseparable. The whole of Scripture is divine, and the whole of Scripture is human; none the less divine because it is human; none the less human because it is divine." In answer to those who claim that because it is divine it cannot be human; and because it is human it cannot be divine; this author says,

> "The glorious person of Christ is a living protest against it; for if the two can be united in the personal Word, why may they not be united equally in the written Word? The Agent of the union is the same in both cases, even God the Holy Ghost. In the personal Word we believe that He was 'conceived by the Holy Ghost'—here was the divine side of the one person; and that He was 'born of the Virgin Mary'—here was the human side. In regard to the written Word, 'holy men of God wrote'—here is the human side; 'as they were moved by the Holy Ghost'—here is the divine. Yet both meet in the same Word, as the two clauses are but the constituents of one sentence: 'Holy men of God wrote as they were moved by the Holy Ghost.'"

As the Bible is a communication from God to man; as its object is to acquaint us with the will of God, and reveal God to us; also, to "make us wise unto salvation"; it necessarily follows that it must be clothed in human language. Christ was the Revealer of the Father. As such He spoke to the people in their own language, so that "the common people heard Him gladly." The sacred writers, therefore, wrote in their own language, the Holy Spirit infallibly guiding them in the choice of words from their own vocabulary. Plenary inspiration did not annul, even impair, their individuality; no more, indeed, than is the individuality of the Christian in "working out his salvation" nullified or weakened by reason of the fact that the Holy Spirit "works in him both to will and to do His good pleasure." In the language of Dr. Hodge,

> "As inspiration did not involve the suspension or suppression or the human faculties, so neither did it interfere with the free exercise of the distinctive mental characteristics of the individual. If a Hebrew was inspired, he spake Hebrew; if a Greek, he spake Greek; if an educated man, he spoke as a man of culture; if uneducated, he spoke as such a man is wont to speak. If his mind was logical, he reasoned, as Paul did; if emotional and contemplative, he wrote as John wrote. . . . The sacred writers impressed their peculiarities on their several productions as plainly as though they were the subjects of no extraordinary influence."

It is obvious, therefore, that if plenary inspiration is "static and mechanical," as its opponents allege, the style of all the sacred writers, educated and uneducated, would be exactly the same; there would be no variance or diversity whatsoever. But that such is not the case, is apparent to every unprejudiced mind. The diversity of style of the several writers of the Bible is so conspicuously exhibited as to put it beyond question that they were not machine-writers, mere pens in the hands of the Holy Spirit.

(2). But there is another important aspect of this subject. Not only in what they wrote were the sacred writers guided by the Holy Spirit, but, also,

In What They Did Not Write

It has probably arrested the attention of a thoughtful reader of the Bible that the sacred writers excluded much matter of an interesting character, especially in their historical writings. Moses, for instance, may have had access to various kinds of data in writing the earlier portion of Genesis, which would have supplied material for a considerable number of pages. On the contrary, he compressed the first two thousand years of the world's history into the first eleven chapters of Genesis. What prolific use an ordinary historical writer would have made of this material! But, under the guidance of the Spirit, Moses selected only such facts as were relevant to the purpose the Scriptures were designed to serve.

Now turn to the gospel narratives: That the evangelists had large stores of material from which to draw, is evident from what John says, when he states that there were "also many other things which Jesus did, the

which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

With perhaps the exception of Luke, the evangelists were uneducated men; and yet with what wisdom they wrote! "How natural it would have been for them, had they been ordinary biographers, to have given us more information concerning the early years of the Savior. John, especially, whose house furnished a home to the bereaved mother of our Lord, we would think, was in possession of ample materials for this work." How is this reticence of the gospel writers, the omission of what would be regarded as very interesting matter, to be accounted for, except that they were guided by the Holy Spirit as to what should be excluded as well as included in their narratives? John tells us his object in writing his gospel—and the same object controlled, of course, the other evangelists—when he says:

"And many other signs truly did Jesus in the presence of His disciples, which are not written in this book; but these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."

(3). The Scriptures record some things which are regarded by some people as

Beneath the Dignity of an Inspired Book

Referring to Paul's greetings to his friends and brethren in the 16th of Romans, and what he said in his second epistle to Timothy about his cloak, and books, and parchments, they ask, "Are such expressions inspired?" Well, why not? As that eminent theologian, Dr. Francis L. Patton, so forcibly puts it, "When it is said that certain passages are too unimportant to be considered as inspired, it is fair to ask the objector if he can tell us what is the *minimum* of importance an inspired passage should possess?" Is it derogatory to the dignity of our God that He should evince His interest in even the smaller affairs of our earthly life? The Pagan notion was that He is too great to be interested in such matters. But such a being is not the God of the Bible. Nothing concerning us is so small as to be beneath His notice. He who counts the hairs of our heads; who notices the fall of the sparrow; who takes note of our needs in the way of food, drink, and raiment; was certainly not uninterested in aged Paul's need of his cloak in the chilly atmosphere of a Roman dungeon; of his books and parchments to refresh and cheer his mind and heart in the lonely hours of his imprisonment. Such a record, as well as that which tells us of Paul's affectionate salutations towards his brethren in Rome, is a significant and tender manifestation of the fact that the Bible comes down to the level of our common, every day life. *The Bible is the Book with a human touch.*

V. But in opposition to the doctrine of verbal inspiration, it is alleged that there are

Errors and Discrepancies in the Bible

Charges of this nature have been the "stock in trade" of infidels from an early period in the Christian era down to the rationalistic critics of our time. It would unduly protract this sermon to undertake a discussion of these allegations. Suffice it to say, *first,* that although "the points of contact between sacred and secular history are practically innumerable," yet Bible statements relating to persons, places, customs, etc., have been confirmed by archeological discoveries, and by other methods of investigation.

In the second place, regarding alleged discrepancies, it will suffice to mention one, the case of the blind men at Jericho. Matthew says there were two of them; Mark and Luke speak of only one. Matthew and Mark say the miracle was performed when Jesus was entering Jericho; Luke says it occurred when He was leaving that city. Dr. Patton cites Garbett's rule for interpreting apparently contradictory statements, viz.: "Separate transactions are not to be identified with each other because of a parallelism between the same circumstances of one event, or some portion of a discourse"; Dr. Patton then adds: "When Mark states that Jesus cured a blind man when He went out of Jericho, he clearly contradicts Luke, who relates that the cure was performed when He was going into Jericho, *provided the two accounts refer to the same event.* But the discrepancy is easily removed by the supposition that the evangelists relate two distinct miracles."

VI. The remarkable fact about

The Bible Is Its Unity

It is composed of sixty-six books; written by some forty different men; the writers widely separated in time and place, rendering collusion impossible, especially in the case of the Old Testament writers; of varied stations and conditions, from the king upon his throne down to the toiler in the field; the book characterized by diversity of style and matter, historical, doctrinal, poetical, devotional, etc.;

losing with the wonderful revelations to the postle John on Patmos; its composition covering the long period of sixteen hundred ears; and yet, marvel of marvels! it is preminently distinguished for such wonderful oherence of thought and purpose as to constitute it *One Book*. How is such amazing nity to be accounted for? Certainly, in view f the facts to which I have just called attenion, such a Book could not have been proluced by merely human authors. The explaation, first of all, is that

One Mind Presided Over the Composition of the Bible

The Holy Spirit, coming into mysterious contact with the minds of the sacred writers, so moved upon and influenced them, that every one so wrote that his book fitted into its place in the sacred collection, and had its proper adjustment in the unfolding of God's redemptive scheme. The Bible was written with reference to a plan; and, hence, "its parts fits into each other like the pieces of a mosaic."

And what was this scheme which unifies the Bible, and makes its every part responsive to one great purpose? Why,

The Plan of Human Redemption

It was the Son of God, Jehovah-Jesus, who appeared to the fallen pair in Eden, and announced the divine purpose of redeeming mercy and grace through the "seed of the woman." This was the first proclamation of the Gospel; and it was proclaimed by Him, who, in the fulness of time, came to deliver His people from the curse. Under His leadership the marvelous scheme of grace was developed through successive ages of history and prophecy, until finally we read in Matthew's gospel that "Jesus Christ, the Son of David, the Son of Abraham," was born; and that He was named Jesus, "for He shall save His people from their sins."

And in the first chapter of John's gospel, we read, "In the beginning was the Word, and the Word was with God, and the Word was God"; and further, that "the Word became flesh." Thus Isaiah's prophecy, that "A virgin shall conceive, and bear a Son, and shall call His name Immanuel," had its glorious fulfillment. Is it surprising, then, that every thing in Scripture should crystalize around the person of Christ? As another has said,

"The doctrine of the Incarnation unifies the Bible. The sacrifice of Christ is the key to the Jewish ritual. The advent of the Messiah is the fulfillment of prophecy. The Bible without Christ is a riddle; the Bible interpreted with Calvary in view, is the unfolding of a single plan. Throughout the volume the 'same increasing purpose runs.' The conviction grows upon the mind, with increased study of the Scriptures, that they were meant to exhibit the progressive development of a scheme of grace which culminated in the gift of Jesus and the offer of salvation to all who believe in His name."

Indeed, the two ends of the Bible, Genesis and Revelation, disclose a striking contrast. In Genesis, we see man fallen; in Revelation, we see him lifted by almighty grace to the heights of heavenly glory; in Genesis, we see him shut out from the tree of life; in Revelation, we see him eating the fruit of the tree of life; in Genesis the awful scene is presented of Paradise lost; in Revelation, the beatific scene is disclosed of Paradise regained. These two ends bind the Bible in all its parts into one indivisible unity; the Word of God throughout, every word written by "holy men of God as they were moved by the Holy Ghost." Hence, the Bible is in truth and in fact *the Word of God.*

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God Cares! Do We?

Forget not that your first and principal business as a disciple of Christ is to give the Gospel to those who have it not. *He who is not a missionary Christian will be a missing Christian* when the great day comes of bestowing the rewards of service. Therefore ask yourselves daily what the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether He would have you go yourself to the heathen, if you have the youth and fitness required for the work. Or, if you cannot go in person, inquire diligently what blood mortgage there is upon your property in the interest of Foreign Missions, *how much you owe to the heathen because of what you owe to Christ for redeeming you with His precious blood.* I warn you that it will go hard with you when your Lord comes to reckon with you, if He finds your wealth hoarded up in needless accumulations instead of being sacredly devoted to giving the Gospel to the lost.—*Dr. A. J. Gordon.*

Dr. Potter's View of Satan

By Professor L. S. Keyser, D.D., Springfield, Ohio

WHAT past master and expert in Modernism, Dr. Charles F. Potter, does not seem to believe in the devil. If there is such an evil being Dr. Potter wants to blame God for creating him. Dr. Potter also thinks that orthodox people run up against a Sphynx's riddle in trying to account for the origin of his Satanic majesty. If God created him, why did he not so constitute him that he would not or could not sin? God must have foreknown that Satan would fall: So why did He create him?

These are hoary questions—old as the apes; yet any one who has had some training in the science of ethics and who has thought beneath the surface on moral questions ought to be able to answer them. We do not say that the explanation is easy, but we do say that it is proof of a superficial mind to stumble over the problem in the light of modern research and thinking on moral questions—on questions of free agency. Let us do a little vigorous thinking on this problem.

A moral economy is the highest possible economy. It surely is *tota coela* above a mere mechanical *regime*. Moral excellence is the noblest kind of excellence. Mere mechanistic excellence belongs to a much lower order. A moral being is the highest kind of a being. A mere automaton is not to be placed in the same class. If Dr. Potter will do a little vigorous thinking, which we would, *en passant*, kindly invite him to do, he will have to admit that the foreging statements are practically axiomatic.

Let us go further: A moral economy is impossible without moral agents who can act in that sphere. But moral agents must have free will, the power of free choice, or they would be mere antomata. That surely is self-evident. Freedom is a *sine qua non* of moral agency.

Now, what is the obvious conclusion? Surely this: If God created the highest kind of a universe, he must have created it a moral economy in which free moral agents could exercise their highest prerogative, namely, the power of choosing freely between alternatives. Is not that also self-evident? What kind of a *regime* would our "scholarly" Modernist have wanted God to create? Would he have preferred a *regime* of mere machines and automata? Think for a moment of the Creator bringing into existence a great big machine—the universe—made up of a multiplicity of smaller machines, and then sitting somewhere on its rim to see it go on and on and on indefinitely! No sane man makes a machine for so inane a purpose; and surely God would act with as much sanity as a finite creature. Without moral freedom, leading to ethical well-being, joy and love for rational personalities, the universe would not have an adequate *raison d'être*.

The Bible teaches plainly that God created the angels and that some of them fell from their first estate. One of the Old Testament prophets tells us that their leader was Lucifer, and indicates clearly that pride and ambition were the cause of his downfall. If the angels were not mere machines, they must have been rational personalities endued with the noble gift of freedom. This gift was not a defect or handicap, but an added power of great significance. The angels as created were in the same spiritually moral state as were Adam and Eve as they were orignially created in the garden of Eden—a state of moral integrity, with their wills equilibrate, or at a perfect balance, and with the possibility of being subject to test and discipline. In no other way could they have functioned as real moral agents. Able to choose between right and wrong, they yet were under no compulsion to go either way. Does not Dr. Potter have the experience every day of his life of making such choices? Speculate about it as men may, they do have such a consciousness; they know that they are not driven by necessity when alternatives are set before them. So with the angels in their pristine estate.

Gifted with the power of choice, some of them passed through the period of testing, chose the will of God, and freely established themselves in the way of righteousness for ever. On the other hand, some of them, led by Lucifer (Satan), made the wrong choice and thus fixed their characters in the status of evil. But they were not forced to do evil and thus they have only themselves to blame for their moral apostacy and ruin. God is responsible for creating moral agents, but not for their wrong use of their regal enduement of freedom.

Let us catechise Dr. Potter for a moment. Would you rather be a moral agent or a mere automaton? Would you rather be a free

ersonality or a happy machine? Would you ather be a man or a manakin? Your answer these questions will be an index to your haracter; it will show whether you are a eal ethicist or a crass hedonist. We cannot elp believing that even our vocal Modernist ould prefer to be a free moral personality, ven with all the responsibility that it inolves, rather than a mere happy Jumping ack.

However, that may be, he must admit that n and suffering are in the world, and that here is a vast amount of them. Then he must so admit that the Power that made the niverse either created evil or permitted it to nter the world. So why does he find fault ith the Bible way of accounting for the resence of sin in the cosmos? And why does e make fun of orthodox people for accepting he Biblical explanation? How does *he* explain he origin of sin and its consequent suffering? Has he a more rational explanation? If he believes in a personal God at all, he must concede that for some reason that God allowed sin to come into the world.

But Dr. Potter's explanation is more discreditable to God than is the Biblical account. He is an advocate of evolution. We know this from many of his public utterances. Therefore he believes that sin has its origin in man's primitive animalism. If that is true, then God is the direct author of sin, because He gave to man that sinful properisity by ordaining his evolution from a brute ancestry. That makes any excuse for God impossible.

Think it over and think it through, Mr. Modernist! Then you will see that the only adequate theodicy is that set forth in Holy Writ and accepted by orthodox theology. It lays upon angels and man some real responsibility, but by that very token it exalts them to a high and honorable position in God's universe.

The Limitations of Scholarship

By David R. Breed, D.D.,LL.D., Pittsburg, Pennsylvania

I WRITE this article for the sake of certain timid Christians who are well aware of the fact that they have little scholarship of their own and are consequently quite apprehensive with regard to the outcome f the scholarship of others. They are larmed at what appears to be the trend of eligious thought at the present time, and ear lest the foundations of their Christian aith be shaken. I would attempt to quiet heir alarms.

Before proceeding, let me make this introuctory remark: Scholarship is of two kinds, onstructive and destructive. Christianity wes much to constructive scholarship. Its ervice of recent years has been great and onspicuous, and nothing which appears in his article is intended to belittle it or disarage it. Neither is it intended to reflect pon scholarship which is pursued for its wn sake—the simple advancement of learnng in various fields of thought.

I. Let this be carefully noted to begin with, hat scholarship never discovered any great piritual truth, accompanying salvation, least f all any of the fundamental truths of the Christian system.

There were many profound thinkers in lassic and other lands, who gave careful and prolonged thought to religious subjects, but apart from the knowledge which they derived from the Scriptures, they remained in great uncertainty regarding spiritual truth. "The world through its wisdom knew not God." Whatever may be one's notion concerning the divine inspiration of the Bible, it remains that all we hold of religious conviction that is worth holding is derived from it. And if we were today to be deprived of the Bible and our knowledge of its contents were to be forgotten, scholarship would be absolutely impotent to restore it, and satisfy the hunger of our souls.

The Apostle Paul himself was a great scholar, but he testified concerning the gospel which he preached, "That it is not after man, for neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ."

Such being the case, it is not possible for scholarship to discredit any revealed truth except to those who do not themselves embrace it. Those who have embraced it will continue to retain it, because it is received and retained by the soul in just the same manner as in the case of the Apostle Paul, though the miraculous element be lacking.

It is the product of experience—a real, deep, convincing experience, promoted by the

supernatural, and it cannot be set aside, therefore, by any process of reasoning whatsoever.

Those who have enjoyed such an experience have a knowledge of the truth beyond all that scholarship can convey to them and which scholarship cannot dislodge. And it is genuine knowledge. Yes, I may even say genuine scholarship, for scholarship is of two kinds, that of learning—books, research, investigation, and the like, and that of experience, intuition, meditation and converse with the divine.

So, then, those whose text-book scholarship is deficient may often confidently say, "I know." Unbelieving scholarship may attempt to convince them that they do not know and persuade them to recant, as it did with the man born blind, but the believer will continue to answer as did the blind man, "One thing I know, that whereas I was blind, now I see."

II. Note again, that a certain so-called scholarship, instead of discovering and promoting truth, often prevents its discovery and stands in the way of its promotion. "Professing themselves to be wise, they became fools." So the apostle explains the loss of the knowledge of God. Again he says: "We speak God's wisdom in a mystery, . . . which none of the rulers of this world hath known, for had they known it, they would not have crucified the Lord of Glory."

Jesus was grateful that his disciples had not the wisdom on which their rulers prided themselves. He thanked his Father for this. "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding and didst reveal them unto babes." Note the same distinction that St. Paul made. "These things," of which Jesus spake, were not taught his disciples, but were "revealed" to them.

I have heard it maintained that "heretics" deserve our sympathy rather than our condemnation, because they are generally "seekers after truth."

But the Bible does not say so. Indeed, it says the very reverse. No doubt some who have been led astray and who may be called "heretics" are honestly seeking the truth. But the great majority of such are seeking rather to evade the truth, particularly that truth which condemns them as sinners, with no hope but in the blood of the Crucified.

Paul says of the heathen world that "they refused to have God in their knowledge," and that they "became vain in their reasonings and their senseless heart was darkened." The whole trend of Scripture is in the same line. Infidelity is first of all willful perversity.

We cannot expect, therefore, that such scholarship will do anything to help the cause of truth. It never has. It does not wish to do so. It desires rather to establish the truth of the unproven and erroneous. Paul says, "They exchanged the truth of God for a lie."

Yet I have heard it said that if evolution is ever shown to be false, it will not be by preachers and Sabbath-school teachers, but by evolutionists themselves. Perhaps this is true, so far as the evolutionists themselves are concerned. But meanwhile, there will be some devout evolutionists who will be concerned for the faith, and meanwhile many preachers and Sabbath-school teachers and others, who are not learned in science, will refuse to accept that extreme materialistic evolution which cannot be reconciled with what they believe to be revealed truth.

III. Note again, that we need not be at all disturbed by the aspersions of a certain scholarship which derides the ignorance of many who maintain their faith. So it has always been. "Dost thou teach us?" they cry, as the rulers did to the blind man. So, also, the officers who were sent to arrest Jesus, returned without him, giving as their reason, "Never man so spake." But that was no reason to the members of their high court, and they ridiculed them. "Are ye also led astray? Hath any of the rulers believed on him? or of the Pharisees? But this multitude that knoweth not the law are accursed." Nicodemus, however, seemed to think differently, apparently believing that the officers who had heard Jesus were nearer the truth than the judges who had not heard him, and who had not given him the chance to speak for himself.

It was the same later on, when the rulers held an informal meeting to try Peter and John. They "perceived that they were unlearned and ignorant men," and they "marveled." But that was all. They would have convicted them had not the lame man, whom they had healed, been standing by. He was their unanswerable argument. And so it is today, the healed men and women—cured of their sin and their sorrow, are our witnesses.

It is to the everlasting shame of these same rulers that they even discredited Jesus himself, saying, "How knoweth this man letters, having never learned?" Jesus himself was not a "scholar," according to their standards, and he did not claim to be. No one, then, need

esitate to stand with the returning officers, ith Peter and John, with Jesus himself.

IV. Note again, that those who have not uch scholarship are yet fully competent to t in judgment on that which scholarship ffers.

There are some scholars who vehemently eny this. They maintain that unless people ave studied their books and mastered their earning and, in short, coincide with their pinions, they are not scholars. Little weight to be attached to their notions. The conlusions of these "unlearned and ignorant nen," are without value, and their criticism f scholarship is absurd.

Nevertheless, the jury in all those matters hat concern religion has always been largely omposed of the "unlearned and ignorant," nd their verdict always has been and always vill be final. The case is submitted to them; hey hear the evidence; they are informed vith regard to the law, they become intellient and competent, and with them rests the ssue.

Jesus said as much as this when he told he Jews, "My teaching is not mine, but his hat sent me. If any man willeth to do his vill, he shall know of the teaching, whether t is of God or whether I speak from myself." It is not scholarship, then, which renders one competent to decide whether a doctrine is from God or not, but honest devotion to the will of God.

V. Note finally, that all this becomes the more manifest and emphatic when we remember that the history of scholarship is largely the record of mistakes.

Time was when the astrologers and alchemists were reckoned as the scholars of the world, and it may be that there are some like vagaries today that pass for scholarship. At all events, in view of all the scientific and philosophic theories that have been proposed, elaborated, defended and accepted, only to be at length questioned, amended, and often abandoned, it behooves scholarship to be much more humble and much less dogmatic than some of it is at present.

The fundamental truths of revelation have endured through many generations. These have seen many assumptions of scholarship come and go; again and again the very mistakes of scholarship have contributed to their confirmation, and he is a very foolish Christion who will surrender any of them to an unbelieving scholarship which offers no positive proof of its claims.—*The Presbyterian.*

What a Christian Can Do

By Lawrence Keister, D.D., Scottdale, Pennsylvania

EVERY Christian ought to know how little he can do without Christ and how much he can do with his help. Jesus says to his disciples: "Without me ye can do nothing," and Paul's sweeping statement is, "I can o all things in him who strengtheneth me." Ve have both sides of the case, entirely inapable without Christ but completely capable vith him, from which we conclude that a Christian can do anything and everything e really ought to do.

Apart from Christ men cannot free themelves from the guilt and power of sin. Evil s more than a match for them. They fall efore it. They are deceived by it and learn ater the fact and the ensuing injury and loss. They are overpowered by evil. In times of emptation they yield to sin's solicitation. They do wrong and then regret their failure o do right. They know better than they do. n their own personal experience they have heir seventh chapter of Romans. They know the power of evil and yet they fall before it, an experience which ought to incline them to accept the Bible account of the fall of man as a historic fact with all the earmarks of reality.

When men deny the fall of man as stated in scripture and known in personal experience they are evidently working on a theory of their own. They are seeking to escape sin by denying its existence. They deny the fall and the sin that caused it and then proceed as though there was no sin and no need of a Savior. On this basis no atonement is required. Man's disobedience to God is nothing more than waywardness and the obedience of Christ is merely a good example, honorable and impressive, but otherwise useless. Repentance has no value if there is nothing of which to repent, and faith becomes self-complacency instead of personal commitment to God.

This self-salvation characterizes all the recent vagaries in religious thinking. If no

standard of duty is set up, no sense of sin can arise. It appears easier to renounce moral responsibility than to renounce sin. Such thinking differs radically from God's thought. God respects man as moral and proposes to renew his moral nature so that conscience, reason and will can act in harmony and respond to God in personal recognition.

"Without me ye can do nothing," says our Lord; while Paul says, "Without love I am nothing." Yet we read of men who say "Lord, Lord," and claim to have cast out devils in his name and of whom the Lord says, "I never knew you." Without Christ men do nothing worth doing, nothing really ennobling, nothing that makes them a blessing to others. "In thy seed shall all nations of the earth be blessed," an old promise that is as fruitful as ever.

Paul lines up with God's promise to Abraham when he asserted that he could do all things in Christ who strengthened him. As a religious leader he took counsel of the greatest leader humanity has ever known. Follow me as I follow Christ for Christ enriches life and leads men safely to its consummation. Christians who follow afar off are half-Christians, guided as often by fear as by faith, never quite sure what they can do and never altogether sure who they are, but Christians who are complete in him are like him in consistency, courage and constancy.

Our Christ needs no assistance. He aids men but he is not aided by men in maintaining his moral character and his spiritual leadership. He enables men to do all they should do. He opens his spiritual kingdom for us to enter and admits us into the very presence of God. He reveals God to us as "our Father," himself as our Savior and promises the Holy Spirit as our spiritual Leader, our associate in life. He does things for us as one who is capable and we should know him as he really is by receiving his assistance.

Is it any wonder that Christ calls upon men to do things? He assumes that they can. He knows they can if they work under his direction. Repent and believe the Gospel, seek ye first the kingdom of God, come unto me,—great things, these, yet men can do them all. Let not your heart be troubled because you believe in God who governs the universe and in Christ who is able to govern your inner life. Go thou and do likewise,—prove yourself a neighbor to anyone who needs your help and you will find that you have fulfilled the second great commandment.

Peter and Paul follow the principle laid down by our Lord. Peter tells Christians to grow in grace which is eminently proper and not at all impossible. Paul commands Christians to fight the good fight of the faith and to lay hold on the life eternal. Any Christian can take issue with evil and win in the moral conflict. Just where he is tempted to do wrong is the very place he can do right. He can fight courageously and successfully on the basis of faith in Christ as his Savior and Lord.

The Christian lays hold of the life eternal here and now. His life is not all measured on the dial of the clock or the calendar of succeeding years. He lives in spirit and no instrument has yet been invented to record his spiritual measurements. Men who prefer to take "one world at a time," limit their life with no corresponding benefit. Animals are limited to one world, but man is more than an animal. He belongs to the invisible as well as the visible. "Folded eyes see brighter visions than the open ever do." Christ came to show us that we belong to two worlds and calls upon us to live in the better one even if we live less in the second best.

In Christ the Christian can do things and it is eminently in place for him to search the scriptures in order to find out just what he can do. Perhaps he will find that there is nothing lacking that can minister to his present prosperity and his future welfare. Perhaps he will see that all things work together for good to them that love God and are called according to his purpose. What a prospect for life, what a basis for success!

What can a Christian do? Read it in the New Testament and in the life of any Christian who claims his spiritual inheritance.

* * *

A Question

Every day from the city observatory at Madras, India, the timepieces of over 9,000 telegraph offices in the empire are set right and the operation takes two minutes. It is worth while, so the government thinks, to stop traffic on over 72,000 miles of telegraph lines and over 287,000 miles of telegraphic wire, at least once every 24 hours, to correct wayward clocks and set them to the sun. If taking time to set clocks right is of such importance in an empire, which will one day crumble into dust, how much more important it is to take time to set the soul right, which is to live thruout the eternal ages!—*Ida C. Moulton.*

The Apostle John and the Virgin Birth

By William Phillips Hall, Riverside, Connecticut

IN the year 208 A. D., many years before any of the manuscripts from which our New Testament was translated were transcribed, Tertullian, the great founder of Latin Christianity, wrote as follows: "What, then, is the meaning of this passage, 'Born not of blood, nor of the will of the flesh, nor of the will of man, but of God?' (John 1: 13.) I shall make more use of this passage after I have confuted those who have tampered with it. They maintain that it was written thus (in the plural) *'Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God'*; as if designating those who were before mentioned as 'believing in His name,' in order to point out the existence of that mysterious seed of the elect and spiritual which they appropriate to themselves. But (he very pertinently inquires) how can this be, when all who believe in the name of the Lord are, by reason of the common principle of the human race, born of blood, and of the will of the flesh, and of man, as indeed is Valentinus himself? The expression is in the singular number, as referring to the Lord, 'He (or 'who') was born of God.' And very properly, because Christ is the Word of God, and with the Word the Spirit of God, and by the Spirit the Power of God, and whatsoever else appertains to God." (Tertullian, on "The Flesh of Christ," Apostolic Fathers, chapter 19, pages 537-538.)

Irenaeus, Bishop of Lyons, who was a disciple of the martyr Polycarp, who was a disciple of the Apostle John, and who lived from 120 to 202 A. D., in his great work "Against Heresies," written between 182 and 188 A. D., says: "For not by the will of the flesh, nor by the will of man, but by the will of God, was the Word made flesh." Again, Irenaeus says: "But he to whom the Father which is in heaven has revealed Him, so that he understands that He who was 'not born either by the will of the flesh, or by the will of man,' is the Son of man, this is Christ, the Son of the Living God." (Irenaeus, "Against Heresies," Apostolic Fathers, chapter 19, section 2, pages 441 and 449.)

From the testimony of these noble witnesses it appears that John 1: 13 in its original form read as follows: "Who was born, not of blood (it is 'bloods' in the Greek), nor of the will of the flesh, nor of the will of man, but of God." So that the testimony of the Apostle John to the Virgin Birth of our Lord Jesus Christ, as originally given, appears to have read as follows: "He was in the world, and the world was made by (or 'through') him, and the world knew him not. He came unto his own, and his own received him not, but as many as received him, to them gave he power to become the children of God, even to them that believe in his name who was born not of blood (or, rather, 'bloods'), nor of the will of the flesh, nor of the will of man, but of God, and the Word (so?) became flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." (John 1: 10-14.)

In the Cambridge Bible, Gospel according to St. John, the eminent Bible scholar and editor, Rev. Dr. A. Plummer, in his footnote to John 1: 13, says: "There is an interesting false reading here, Tertullian (about A. D. 200) had 'was born,' for 'were born,' making it refer to Christ; and he accused the Valentinians of corrupting the text in reading 'were born,' which is undoubtedly correct."

* * *

God's Purposes

God's continuance of sinful mankind is itself an indication that He knows that in the end He will gain the mastery over sin, and secure the supreme good of the community of free personalities, perfected in holiness and blessedness. His moral order attaches such consequences to sin, not arbitrarily, but inevitably, that sin works its own destruction, and such results of good that good works its own progress. This order of punitive justice is preparatory for, confirmed in, and then superseded by the order of redemptive grace. In Christ's cross law yields to grace because fulfilled in grace, and judgment on is taken up into the forgiveness of sin. In the spirit of Christ men are being redeemed out of their bondage to sin into the liberty of the Son of God. What has been accomplished, what is being achieved by God's redemptive grace in human history justifies the confident expectation that God shall yet be all in all; and thus the end will vindicate the beginning and the course of God's purpose.—*A. E. Garvie, D.D.*

Two Cavils Refuted

By the Reverend Oscar W. Hallin, Braham, Minnesota

Does the Hare Chew the Cud?

AND the hare, because she cheweth the cud but parteth not the hoof, she is unclean to you.—Lev. 11:6.

Infidels have long been denying the accuracy of this statement from the Bible. They point out that hares do not have several stomachs as cows, sheep, and goats have. Hence, they claim, hares cannot be classified as ruminating animals. This is held forth to show that the Bible is inaccurate and unreliable.

It is admitted without question that a hare has only one stomach. But that does not prove that it does not chew the cud. The Bible does not say whether a hare has one or more than one stomach. It only declares that *the hare chews the cud,* that is, ruminates its food. In Webster's Dictionary the word "ruminate" is defined as follows: "To chew the cud; to chew again what has been slightly chewed and swallowed." Thus "chewing the cud" simply means to chew the food over again after it has been swallowed. It has no reference to the number of stomachs that an animal has.

So the whole question is whether hares chew the food over again after they have swallowed it. Most naturalists and infidels assume that an animal cannot do this unless it has several stomachs. This is a mistake. It has been proven beyond all doubt that the hare eats its own dung, chewing it over again and digesting it a second time. Nor is this an abnormal act or the result of famine. The hare always does it because it is its nature to do so, just as it is the nature of the cow to bring up and chew its cud. Thus a hare really chews the cud although it has only one stomach.

A Swedish sportsmen's journal ("Jägarförbundets Tidskrift," p. 998) gives the following interesting comment on the hare, "Rumination, or chewing the food over again, is, however, not limited exclusively to these animals (the order of ruminants) *but is also done by the hare* and perhaps by all rodents having compound molars."

The confident claim that hares do not chew the cud is, therefore, not established. The Bible is right and the critics are wrong—"semper."

Could a Whale Swallow Jonah?

Another favorite cavil of critics is the incredibility of the book of Jonah. They claim a whale has such a small throat that it cannot swallow a man. Consequently the statement of our Lord that Jonah was in the belly of a whale (Matt. 12:40) is branded as untrue. This, they assert, proves that the book of Jonah is a fictitious story and that our Saviour was mistaken in this statement.

But the word translated "whale" in Matt. 12:40 literally means "sea monster" (see footnote in the American Revised Bible). Hence it does not necessarily mean a whale. It may, with equal propriety, be used to refer to some other huge aquatic creature.

But, even if our Lord really did mean a whale, this does not present any difficulty. There are several well authenticated instances that whales have swallowed huge objects, and even men. In 1896, was printed the account of such an accident, as follows:

"In the month of February, 1891, the large steam whaler 'Star of the East' sent out a whale boat to pursue a colossal whale that was observed at a distance. The monster was harpooned until it was dying. In its death struggle it shattered the whale boat so the crew was thrown into the water. The whole crew, with the exception of two men, was rescued by the other boats. One of the missing men was taken up dead. But the other one could not be found. His name was James Bartley.

"When the whale was dead it was towed to the side of the whaler and the work of cutting it up began. This required a whole day. The second day the stomach of the whale was cut open. Imagine the surprise of the men when they found their comrade, James Bartley, unconscious, but still alive, in the whale's stomach. They had hard work to revive his consciousness. For many days he lay sick with a high fever. It was not before three weeks had passed that he was sufficiently recovered to relate his impressions from the experience.

"'I remember very well,' he said, 'the moment when the whale threw me up in the air. Afterward I was swallowed and found myself in a slippery channel. The contractions and expansions of the channel forced me farther into the whale. This continued for a while. Then I found myself in a huge bag. I groped around in it. I realized that I had been swallowed by the whale and that I was in its stomach. It was very difficult for me to breathe and I suffered from the excessive heat. It seemed to me that I was being boiled alive. The awful thought that I was doomed to perish in a whale's stomach tortured me and my terror was increased by the death-like silence that surrounded me. At last I lost my consciousness.'"

James Bartley was known as a strong man.

But his experience in the whale's stomach was so terrible that when he returned to London he had to get medical attention at a hospital. It was hauled up on the pier at Miami. It required five harpoons and 151 rifle bullets to subdue it, and five days passed before it was entirely dead. It knocked one boat into splinters, and broke off the propellor and rudder on a 31-ton yacht. It was towed 110 miles by a tug. This huge creature weighed 40,000 pounds and measured 45 feet in length, 23 feet, 9 inches in circumference, and 5 feet, 3 inches in diameter. The mouth opened 31 inches, was 38 inches wide, and 43 inches deep. The tongue was 40 inches long and there were several thousand teeth. The liver alone weighed 1700 pounds. The span between the points of its tail was 10 feet. Its largest fin was 5 feet long and 3 feet wide. The skin was 3 inches thick and had no scales. When this whale was cut up there was found in its stomach the carcass of an animal weighing 1500 pounds.

Of course these instances do not prove that Jonah was swallowed by a whale. But it shows that whales have swallowed other persons and that a whale has even been known to swallow an animal weighing 1500 pounds —about seven times the size of a large man. This shows how absurd it is to claim that a whale could not swallow the disobedient prophet.

Otherwise, however, his health had not been impaired, although his skin was as though it had been tanned by the digestive fluids of the whale.

The captain of this whaler stated that there are many instances when infuriated whales have been known to swallow people. But this is the only case where, to his knowledge, the victim escaped alive from such an experience.

On the first of June, in 1912, a whale was caught near Knights' Key, on the coast of Florida, after a struggle lasting 39 hours. Over 5000 people saw the monster when it

But how could Jonah remain alive three days and nights in this living submarine?

Several circumstances seem to have contributed to this. In Jonah 2:5 we read that he was surrounded by sea grass in the stomach of the whale. Doubtless this helped to protect him from the digestive fluids. Moreover, the fact that the whale vomited up Jonah indicates that it was having an attack of indigestion—the digestive processes were suspended while Jonah was there. But how did he get air? First we must remember that the whale must come to the surface frequently to get air. And then it is perfectly possible that God made the whale swallow some air to keep Jonah alive. Thus there is nothing impossible or incredible in the Bible account of Jonah.

It is true that the account of Jonah involves God's providential care and guidance. But this is constantly manifested in the lives of God's children. Infidels do not believe God and, therefore, His peculiar and wonderful care of His children does not reveal itself in their experience. When they criticize the account of Jonah and other miracles in the Bible, they speak about things that are beyond their comprehension. Jonah prayed to God and was delivered. Infidels do not pray. Is it any wonder, then, that they do not experience any answers to prayer?

* * *

The Logic of the Heart

How many of you in retrospect, can recall events that sundered some friendship that separated you from some position, that disrupted your life, sending you out like Abraham, unto an unknown future, and, lo! now, that the veil has been taken from your eyes, you perceive that ignorantly you had wandered to the very edge of some abyss, while an Unseen Friend drew near, and rolled the apples of paradise before your feet, and following after, allured you from peril unto places of safety. It is as if man were a mountain climber, and the Alpine guide had led the traveler in safety across the glaciers, down into each crevasse and up the other side, and brought the pilgrim in safety to the inn nestling in the little valley beyond. David's heart had its logic and testimony. "I have been young, and now I am old, yet have I never seen the righteous forsaken or his seed begging bread." Out of all the thunder of life's battle came Isaiah, and this is the logic of his heart, "God hath guided me with His own eye." William the Silent was transfigured in the hour when he realized the vigilance of God, who had made unseen hosts to encamp upon his right hand and upon his left. Coming to the end of his wonderful career, Oliver Cromwell gave his testimony, "No man knows how high he will rise, when he steps into the chariot of God, and surrenders himself to the divine guidance." Is there any patriot, parent or teacher, who in this hour, for the moment, counts life a maze without a clue, an enigma without solution? Ask of thine own heart, and it will tell thee more about God's guidance than can seven watchmen, standing upon the gates of the city.—*Newell Dwight Hillis, D.D.*

The Viewpoint and Vantageground of the Saints

By the Reverend James R. Furbay, Cadiz, Ohio

THE Psalmist, (36:9), frequently suffered from confusion of thought. Very hard it was at times for him to harmonize facts as were seen all about him. The prosperity of the wicked and the poverty of the righteous; the seeming advantage of the ungodly and the disadvantage of the godly; the ease of the sinner and the chastening and suffering of the saint, were problems indeed to be seriously pondered. "When I thought to know this," said he, "it was too painful for me; until I went into the Sanctuary of God; then understood I their end." From this experience of David, we may infer that there are real reasons for diversity of views.

An interesting incident is related by Professor Drummond: "I once heard of some blind men who were taken to see a menagerie. They had gone around the animals. and four of them were allowed to touch an elephant as they went past. They were discussing afterward what kind of a creature the elephant was. One man, who had touched its tail, said the elephant was like a rope. Another of the blind men, who had touched his hind limb, said, "No such thing! the elephant is like the trunk of a tree." Another, who had felt its sides, said, "That is all rubbish. An elephant is a thing like a wall." And the fourth, who had felt its ear, said that an elephant was like none of those things; it was like a leather bag. Now, men look at truth, at different bits of it, and they see different things, of course, and they are very apt to imagine that the thing which they have seen is the whole affair—the whole thing."

A true and correct view of the facts depends on whether or not one can see, and on the amount of light one has in which to see. In the dark, a man may appear like an animal; a house may seem to be a hill. And, by the blind, real objects are not perceived at all. Their only means of apprehension are the other senses, and especially the sense of touch. This is fitly illustrative of the weakness and limitations of mere physical science. It cannot possibly touch the higher realm of spiritual truths and realities. This realm is reserved for the saints.

The Viewpoint Determined

Viewpoint and standpoint are closely related. Is it not true that where one stands largely determines what he can see? A chang in the standing-point will usually change th vision. Sometime ago, the writer had th privilege of seeing the noted High Bridge, i Kentucky. Post card views of the bridg were purchased. But they failed to truly rep resent the bridge, due probably to the stand ing-point of the photographer when the pic tures were taken. A true view is held onl by those who stand in the right place.

Along with the proper standpoint is th necessity of sight. The blind man cannot se afar off even to the hills of God. His visio is closed to all the beauties of earth and sky To him they are no more than nihil. Thi truth is stated by Paul: "But if our gospe be hid (veiled), it is hid to (veiled from) them that are lost: in whom the god of thi world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, Who is the image of God should shine upon them." (2 Cor. 4:3,4) The renewing power of the Holy Ghos marvelously opens the eyes, and the soul i translated from the kingdom of darkness int the kingdom of light.

"The course of this world" was the view point of us all previous to our quickening i Christ. The vision was filled with business pleasure, and present gratification; the spirit ual facts, soul-interests and God were a specks far in the distance and hardly percep tible at all. The viewpoint of the Christian is not the forum. The place of Christ's Cros is our viewpoint; the hill of Calvary is ou "coign of vantage."

The doctrine of the Cross was central i Paul's preaching, for it was his viewpoint and vantageground. Only in the light of tha truth, only at Calvary, can we have a true view of God. There alone His holiness and justice were fully revealed, as His face was turned away from sin. There, too, as He gave over His only-begotten and well-beloved Son to be the propitiation for our sins, did the light of His love and mercy beam forth the brightest.

With Calvary as our viewpoint, we see ourselves sinful and condemned to die; we are awakened to the "exceeding sinfulness of sin"; we see that "the whole world lieth in the wicked one"; and that Christ is the sole hope, the only way to holiness and heaven.

Olivet is also the viewpoint of the saints

rom there Christ is seen to ascend to heaven, aving a promise of an imminent return. At livet our eyes are turned upward, not out- rd and downward. Those who stand there pe for relief for this sin-burdened and war- dden world only when the King returns. hey know that human efforts, conferences, nd policies are insufficient. They believe at Christ the King is the "desire of all ations."

The Viewpoint Described

The viewpoint of the saints is elevated. It on the higher plane, above the world. The tmosphere is fresher and purer up there. he higher up is the viewpoint, the smaller ne things below seem and the larger the orld appears. The weight of our burdens nd troubles is lessened as we ascend the Mount.

Not only is this place high, but it is also dvantageous. It is truly a place of vantage- round to the child of God. If we are higher p than our enemies, we can successfully com- at them. A lone man is not afraid of wild nimals if he can stand on a high rock with sword in his hand. Our battles can only e won as we get upon the Rock and have he advantage. Thank God for our vantage- round!

The view is ever crimson-touched. Louis Albert Banks relates the following: "A critic tood before one of Turner's pictures in the rtist's studio. It seemed all misty and loudy — hazy, formless, and incomprehen- ible. As the critic was about to turn away erplexed and discomfited, Turner himself tepped forward, and with his brush added a ingle dot of scarlet to the picture. That rought all the other parts into proper re- ation to one another, suggested the proper oint of view, made the whole work intelli- ible." In heaven's pure light, touched with he scarlet hue of redemption, life's problem's re more easily solved.

The place of which the Psalmist speaks is, urthermore, the view from the sanctuary. n the House of God his bearings were otten. It was there that his doubts and ears were dispelled; under its influence God's ealings were by him more fully understood.

But There Are Limitations

Our present view is somewhat limited by ur mortality. We see but in a reflected ght. This is alluded to in I Cor. 13:12, For now we see through a glass darkly (or, he baffling reflections in a mirror); but then face to face: now I know in part; but then shall I know even as also I am known." How grand it would be if we could see everything in the clear white light of heaven. But do we not often look through the dusty atmosphere of the earth and the smoked glasses of dulness of perception or of prejudice?

Added to this limitation is, alas! a prevalent semi-vision. The blind man whom Jesus touched saw men as trees walking. His view was distorted and his impressions were faulty. But after a second touch from the Savior, he saw things clearly. Things appeared like they really were. How we need today to have our eyes opened and healed!

An important truth, which should be carefully noticed is, that our viewpoint determines our outlook on life. "And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout and on the outlook for the consolation of Israel," (Lk. 2:25). The fact that he was devout and under the Spirit's anointing determined his aims in life. The views, furthermore, of a man are relative to his viewpoint. Where one stands determines what he sees. Worldly views are held by those who stand on a worldly viewpoint, and Scriptural views by those who have the viewpoint of the Bible.

This incident is told. A man said in prayer meeting: "Sometimes I feel like Zaccheus down in the crowd. My stature spiritually is pretty short, and worldly affairs crowd around me to shut out Jesus Christ. What shall I do then? I do what Zaccheus did. I get where I can see Jesus. This prayer meeting is a good place from which to see Jesus. And so is God's Word and my own closet and the company of saints. We have many trees which help us to see Jesus." Was not this the experience of the Psalmist?

A stock broker, returning to his office after a substantial luncheon with his client, said to his clerk, "Mr. Putkin, the world looks different to a man when he has a bottle of champagne in him." "Yes, sir," said the clerk, "and he looks different to the world."

In the light of Christ; in the light of the Sanctuary, of the Word, of the Spirit's illumination; and in the hallowed light of the secret place of prayer, "we shall see light."

* * *

I have read in Plato and Cicero sayings that are very wise and beautiful; but I never read it in either of them, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest."—*St. Augustine.*

It Is Written

By Christopher G. Hazard, D.D., Catskill, New York

THERE is an imagined conflict between what is written in the Bible and what is meant by the inspiring Spirit of the writing. Claiming to have the Spirit, men extract from the record a very different meaning from that which is expressed, and assure us that they are free from the bondage of the letter and in possession of the spiritual lesson involved in the case. Thus the Scripture writers are made to say one thing and mean another, a misuse of the sacred book which perverts it to the service of the opinions and purposes of anyone.

This method of interpretation is not new. It was proposed to Jesus long ago, in a wilderness which symbolized the confused and barren thoughts of the originator of it, the devil. This adversary of the truth, who at first cast doubt upon what God had said, then contradicted what God had said, and so brought sin into the world, assailed Jesus with the idea that God had said one thing and meant another. He used the phrase "It is written" to induce the Saviour to attach a new and different meaning to what was written, thus seeking by the misuse of the word of God to deceive and destroy Christ.

In this wilderness controversy between light and darkness the Lord used this expression "It is written" truly, comparing Scripture with Scripture, giving the whole of what was written upon the subject considered instead of a part of it, correcting the tempter and vanquishing him by a literal statement, closing the battle victoriously with "It is written." He had the last word.

That the Lord was not enslaved to the foolish and unspiritual literalism of the religious authorities of his day is evidenced by his correction of them also when, over against their question of how he could give them his flesh to eat, he told them that his words were spirit and life, that he was the food of faith. They should not have needed this explanation. There is a common sense that should enable everyone to discern metaphorical expression without mistake. The Bible uses common idioms, metaphors, and poetical licenses just as all good literature does. Jesus was divine, but he was none the less truly human. As in him God was incarnate, so in the written word his Spirit entered into literary forms that were human. Every man heard him and was to hear him in his own tongue.

When the Bible speaks of sunrise and sunset, therefore, it speaks as all writings do with reference to our customary idiom, not with scientific accuracy. When Jesus says he is the door, no one needs to understand that he is an entrance that moves on hinges. When poets speak in the Bible of God as making the clouds his chariot and flying upon the wings of the wind, there is no need of a footnote, to tell us that the language is figurative.

There is no contradictory meaning between letter and Spirit in the Bible, though the letter is infinitely deep with profundities of hidden meaning and vastly wide in varieties of application. God always means what he says. He is understood in his own light. He appeals to common sense and usage and to spiritual sense. But he knows how to get an expression of his mind that shall convey his thoughts to our minds, and in his word his writings are to be taken just as we take the written thoughts of all reasonable and good willed persons.

"It is written" and "Again it is written" will thoroughly furnish us to all salvation to all new life and character, and to every good work. The inflowing of God's high thoughts will elevate our histories unto heavenly experiences and cause us to move in lowliness upon high and noble levels, and he who can truly use "It is written" as the sword of the Spirit, flashing forth great and consonant meanings and piercingly discerning the thoughts and intents of human hearts, will achieve the victories of truth. The written word is a ladder of angelic communications, a medium of divine interchanges of thought between human doubts, fears, and needs, and the gracious and merciful fulness of truth that is in Christ.

And "It is written" is a statement that is capable of demonstration. When the disputer of this world would deny that "It is written" we can show it to him. Our faith that it is the word of God must be God's gift to him, but we can assert that faith, and we can point out the chapter and the verse on which we base it. No one could move Christ from the base of "It is written."

* * *

"The grand old Book stands; and this old earth, the more its leaves are turned over and pondered, the more it will sustain and illustrate the sacred word.—*Prof. James Dana.*

The Christian Fundamentalists

THE Christian Fundamentalists are a group of men,—clergymen, educators, editors, and Christian lay workers and members, — representing various denominations, who are working together to stay the tide of olutionary infidelity in church and school. ıey stand for "the faith which was once for delivered unto the saints," as opposed to ıodernism," "new theology," "higher criti-m," and "liberalism."

A clear and definite idea of their platform ıy be gained from their "doctrinal state-ent," consisting of nine points of faith:

1. We believe in the Scriptures of the Old d New Testaments as verbally inspired of od and inerrant in the original writings, and at they are of supreme and final authority faith and life.

2. We believe in one God, eternally exist-g in three persons, Father, Son, and Holy irit.

3. We believe that Jesus Christ was begot-n by the Holy Spirit, and born of the Virgin lary, and is true God and true man.

4. We believe that man was created in the ıage of God, that he sinned and thereby in-rred not only physical death but also that iritual death which is separation from God; ıd that all human beings are born with a ıful nature, and, in the case of those who ach moral responsibility, become sinners in ought, word, and deed.

5. We believe that the Lord Jesus Christ ed for our sins according to the Scriptures a representative and substitutionary sacri-e; and that all that believe in Him are jus-fied on the ground of His shed blood.

6. We believe in the resurrection of the rucified body of our Lord, in His ascension to heaven, and in His present life there for s as High Priest and Advocate.

7. We believe in "that blessed hope," the ersonal, premillennial and imminent return f our Lord and Saviour Jesus Christ.

8. We believe that all who receive by faith ıe Lord Jesus Christ are born again of the Ioly Spirit and thereby become children of God.

9. We believe in the bodily resurrection of ıe just and the unjust, the everlasting, con-ious punishment of the lost.

It will be seen at once that in the main this octrinal statement is nothing more or less ıan the stand that orthodox Christianity has ways taken on the fundamentals.

It may be asked, why is it necessary for men of various communions to unite on this platform when the denominations of which they are members are subscribers and exponents of the same identical doctrines?

The reason for the existence of the Christion Fundamentals Movement lies in the fact that *the majority of the denominational schools and many of the most influential pulpits of the land have been captured and are held by men who believe and advocate the evolutionary theory as applied to religion, history, science, and philosophy.*

Because certain denominations are so controlled by the new theology propagandists, it has become necessary for those few men who are loyal to the unadulterated gospel to join hands irrespective of denominational affiliations, and seek to combat this new enemy of the religion of Jesus Christ that has arisen within the church itself.

The Fundamentalists are not aiming at the formation of a new and separate denomination, nor are they seeking to injure the denominations already in existence. They only seek to protect what they believe is genuine Christianity and to show the millions of lay members who are being unconsciously led astray by the sophistries and wiles of these polished and camouflaged infidels that in accepting their new version of religion they are definitely turning their backs upon the Eternal God, His Son Jesus Christ, and the Holy Bible.

Strange as it may at first appear, the devil is finding his recruits and henchmen within the church and not without as in former times. The liberals in religion today preach and teach and write that Jesus Christ was a good man, but not necessarily a God-man; that His death was grand, but not necessarily that of a substitutionary sacrifice for the sins of men; that the doctrines of the virgin birth of Christ and His literal resurrection from the dead are unproved, and in no way a part of the essential faith of Christians. They affirm regarding the Bible that without doubt it is one of the greatest if not the greatest book in existence, but not necessarily divine or to be believed as anything more than a human document full of faults and errors, and its teachings must be accepted only in so far as men may determine by the standards of human reason and knowledge.

The Fundamentalists believe it is a travesty

on the name of Christianity for men who take this infidelic stand on the Bible and Jesus Christ to parade as Christians and to work in the garb of the Christian denominations that originally were sound in doctrinal belief, but that are being subverted by these very men who have sworn to protect the religion of Jesus Christ. It is the aim of the Christian Fundamentals Movement to show up this anti-Christian program, and to regain control, if possible, of the schools, seminaries, and pulpits that are now held by the enemies of orthodoxy.

The Fundamentalists believe that if the new theologians were fair and square, they would go out from the Christian churches and schools and stand on their own feet, instead of usurping institutions that were founded for the promulgation of the very things that they attack.

The chief hold of the advocates of the new interpretation of Christianity is in the schools of the land, both state and denominationa The thousands of young men and women wh are year by year going out from the educa tional institutions, are being taught at ever turn the evolutionary idea which is a negatio of the Bible and the things revealed therein.

Dr. Griffith Thomas and Dr. Trumbul who made a journey among the missions an missionaries in China, reported that a mos lamentable situation exists in foreign land Many of the missionaries of various denom inations have become enamored of the teach ings of the new theology, and are in turn passing on this emasculated, Bibleless, Christ less gospel, to the heathen who are yearnin for the assurance and help that Christ an His Word alone can give. The Fundamenta ists are doing a great work for God in th earth, and are helping to stay the time o great apostasy and the period of almost un versal infidelity and skepticism that is com ing on the earth.—*Signs of the Times.*

Genesis Contrasted with Revelation

GENESIS presents the scene of the beginning of earthly life; Revelation swings out into space and foretells of the eternal and heavenly life. The first book pictures the world in the dawn of its beginning; the last book portrays the passing away of the old and the beginning of the new.

Genesis mirrors the earth in beauty, a blossoming Eden with man in the midst dominating. Revelation breathes the atmosphere of the heavenly—the sanctified hosts worshiping and praising Christ, "high and lifted up."

The sun, the moon, and the stars were given to be lights for the earth, but a time comes when no earthly light will be needed, "for the Lord God shall give them light." The earthly sun will fail in the presence of the Light of lights, earth's night will vanish to give way to the eternal day.

Satan's wiles led the virgin world into every form of sin. He gave his victims sorrow, degradation, and death. The last book reveals that the mighty power of Satan will be overcome and broken. It ushers in the finished work of the Son of God—man freed from the bondage of Satan and attesting his allegiance in the victory song: "Unto Him that loved us, and hath loosed us from our sins by His blood . . . be the glory and the dominion forever."

Genesis tells of sin and sorrow pressing i upon our first parents. Innocence fell an guilt was enthroned, lives were shadowe with fear and remorse. Sin marauded th once happy minds of the law-breakers. Rev lation foreshadows the sinless land, "an there shall in no wise enter into it anythin that is unclean." Purity of mind and hea will characterize its holy citizens.

Fallen Adam in the end becomes the re deemed, though cursed by sin, yet saved b grace. Christ meeting the law, the falle man standing in Him will be forgiven an lifted into the exalted relation of a son o God. Darkness of sin will give way to th light of a new day. The men of Genesis b come the angels of Revelation. The famil of Adam become all nations of the earth. Th River of Eden is replaced with the River o Life. Teary earth becomes the land withou a sigh, and earthly Canaan the Promise Land. Mortal becomes immortal and deat becomes life. Redeemed hearts will find the expression in the halleluiah anthem:

Unto Him that sitteth on the throne,
And unto the Lamb, be the blessing,
And the honor, and the glory, and the dominio
Forever and ever.

P. W., in Herald of Gospel Libert

FLASHLIGHTS

By Edwin Whittier Caswell, D.D., Middletown, Delaware

PRAYER—1 Peter 3: 12

Many a prayer is like an orange out of which all the juice has been squeezed. It is flabby, fiberless, flimsy, empty expression of littering generalities. It has the bright tinsel, the gay uniforms, the stately marches, the shining bayonets of the army without its skillful marksmanship. Like the Spanish ladies in the Santiago Bay naval battle, it shoots at random. When Moses wanted to stay the execution of Jehovah's threatened extermination of the murmuring Israelites, his prayer went straight to the mark, like a rifle-shot, and did its work. When Elijah would rebuke the rebellious people of God with a drought, his prayer sealed heaven. When he ought to break it, he went to God in prayer, and heaven rained and the earth brought forth fruit. Solomon prayed for *wisdom,* and a wise and understanding heart was his portion. Jacob wrestled all night in prayer, in the morning to have a changed name and an altered character. Jesus, in what is commonly called the Lord's prayer, is direct, definite, specific, concise, as one should be who knows what he wants and asks for it.

BIBLE SERMONS—Luke 24: 32

After Jesus had vanished from the sight of the disciples, it was thus that they assured themselves of his reality. Their hearts were stirred by the way he opened to them the Scriptures.

My picture of Mr. Moody remains as he used to stand before the students at Northfield, with his open Bible in his hands, telling in a wonderfully simple and sincere way the meaning of the familiar passages from the Bible—passages I had read many times, but which had never been made tangible and real to my personal experience. Mr. Moody's sermons were principally expositions of Bible narratives, which he interpreted with that mingled pathos and humor that brought the principles home so vividly.

Here is the great opportunity for the Bible teacher, for the pastor. Let us have the "social" message, but let us have it in the spirit and fervor of the Bible. Unless it thrills with the breath of God, unless it makes men's hearts burn within them as did the message of Jesus, it will be empty sociology—interesting, but not a moving, vital force that captures the loyalty of the soul. The big simple truths that the Bible presents on almost every page are the fascinating, compelling truths. When I take these Bible subjects for my Bible classes, I see a difference at once in the attention of the men. As one said to me recently, "These subjects about home, and love, and sin, and eternal life with God, hit us all."

Remember, the world never tires of Bible sermons.—*C. S. Cooper.*

EXPLORING OUR FRIENDS—John 16: 13

I once found an exquisite clump of sweet violets hiding in the very heart of a bed of nettles! And I think this discovery gave me more pleasure than those I found in the protective company of the harmless ivy! That is what Froude tells us he found in Thomas Carlyle. That is what we should find in one another, if only we had eager, patient, and love-washed eyes. Human life is not all nettles; to affirm it is the perverted judgment of the cynic; they who have a passion for God will find the God-like everywhere; they will find the violets of moral loveliness even in the midst of the noisome waste. And when they have found them, their fellow-searchers shall hear an exultant shout, and they shall come together, and in the gracious discovery there shall be a common "rejoicing in the truth." My brethren, a taste for God will make us experts in the discovery of the lovely.

THE SILENT FORCES OF GOD—Psalm 46: 10

Stillness does not mean inactivity. One may be the most quiet when the busiest, and have the deepest feelings in moments of calmness. The serene composure of the Christian mind under all circumstances is owing to the consciousness of the indwelling Spirit of God. We know that in every sea of trouble Christ calms the waves, and in every loss makes all things work together for good. In hours of great exigencies we may exclaim as did General Garfield when he said, "God reigns and the government at Washington still lives."

Nature is wonderfully expressive in her silences. Her scenes of sublimity and gran-

deur are voiceless, but powerful to thrill the soul. The stars in their splendor silently speak of the heavens above them. The planets, moving with noiseless footsteps, break forth in the music of the spheres. "Day unto day uttereth speech, and night unto night showeth knowledge." Every moment we stand in the presence of mute forces that speak to us of the almighty Creator in silent symphonies. Sunbeams quietly fill the bosom of the earth with new life, and robe her form in beautiful garments. So the Sun of Righteousness makes our storm a calm, and turns wintry night into glorious day. Then he leadeth us beside the still waters where we rest in the Lord and hear him say, "In quietness and in confidence shall be your strength."

THE UNSPEAKABLE SECRET—2 Corinthians 12: 4

Yes, but it is only as a man has something unspeakable within him that he is able to speak with irresistible power. The "unspeakable" influences everything he says, and gives to every word the mystic suggestion of the infinite and the eternal. The man who can say everything has never very much to say. It is the nameless something, always struggling for expression, and yet never expressed, which carries the awful energy of God. It is when we have some "secret of the Lord," deeply hiding in the soul, and refusing all the manifold vehicles of speech, that our speech becomes heavily weighted with the power of the Holy Ghost.

Take the unutterable secret of conversion. How much can we say about that hidden wonder? How far do the words of the apostle Paul lead us into his own lonely experience? He often referred to it, but how little he unveiled! And yet that unspeakable secret speaks in everything he ever said. It makes the atmosphere of all his speech: it determines its tones, and it gives color and warmth to all his words. Nothing can carry the secret, but everything bears its seal. And so it was when the apostle, in one ecstatic experience, was "caught up into Paradise." All words became like broken vessels, yet the light of the glory of that experience burns in every letter he wrote in after days.

What language can tell the secret wonders in the heart of a young girl when love is just shyly awaking in the seclusion of her soul? Words are almost idle ministries in the rising glory, and yet the unspeakable secret glows and burns in everything. And so it is with a saint's love for the Lord, and with a saint's discoveries of the love of the Lord. The things are unspeakable, and yet they are always speaking, expressing themselves in graces and adorning every issue in life with strength and loveliness. These secrets cannot be manifested, neither can they be hid. They are unutterable, and yet there is no speech nor language where their voice is not heard.

And so we must seek for the unspeakable if we would be powerful witnesses for the King. We must "take root downward, if we would bear fruit upward." We must be reverently led into the secret place of the Most High, where the secret of the Lord is made known to them that fear him. And with these tremendous experiences in our souls, things that cannot be spoken, we shall yet be manifesting their presence all the day long.—*J. H. Jowett, D.D.*

FORCE AS A DIVINE AGENT.—Luke 11: 21.

The laws of nature are the thoughts of God, organized and thinking for Him. These natural laws tell us what the Creator wishes the sun and the rain and the rivers to accomplish as His agents. God controls rocks by force of gravity. He controls rivers by force through the banks that confine them; He governs the tidal waves by the granite cliffs that say to the ocean, "Thus far and no farther; here stay thy proud waves." He controls the planets by the force that forbids them to be runaway orbs; He controls the wolf, the lion and the tiger, partly by force and partly by fear; He rules savage men by force through the body, by fear through their appetites, and by intellect up to the level of their knowledge. Wise men He governs by facts, saints and sages by love that fulfills all lower laws. Every individual, state and empire, therefore, decrees in advance in what way they are to be governed. So long as man makes a beast of himself, he must be ruled by fear. But if he will obey and rise to the level of the Son of God, he will be governed by love that fulfills law. Nature is a seamless robe, Jesus never parted company with the laws of nature or of nature's God. In a world ruled chiefly by physical force, Jesus recognized force, and laws as revelations of His Father's plan, and because the law of force over rocks and trees and rivers, and rude men represented His Father's will, Jesus found in this sway the method of the divine government over the world God ruled.

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Long Pine, Nebraska

When Jesus Christ had finished His special work on Earth, He returned to the bosom of the Father; and the Holy Spirit came, as the PLENIPOTENTIARY of God for His Kingdom on earth. This is the Dispensation of the Spirit of God; and upon Him rests the responsibility of making this Christian Era an abounding success; and it is by Him and in Him that we are to be Christ's disciples and do His work. Let us begin the New Year with this truth living and palpitating through our whole life.

The Advent of the Holy Spirirt

Acts 2: 1-13

In the Old Testament Times God worked among men by "The Angel of Jehovah." He came to a man once in a while and chose that man for some special work. A few were lawgivers, or prophets, or priests; but the great mass of humanity lived and died, groveling in worldly things. Occasional reforms swept over the people and awakened them for a short time; but God saw that He must come closer to man and work in a different way if the earth was to be reclaimed. So in the fulness of the time He sent His Son to be human and by the human touch raise mankind. Jesus performed His part perfectly and gloriously, as we learned the truth in November and December. He said, "It is finished." "It is expedient for you that I go away; for, if I go not away, the Comforter will not come unto you; but, if I go, I will send Him unto you." On the Day of Pentecost this pledge was redeemed. The Holy Spirit came.

The Spirit of God influenced mankind from the beginning. In the second verse of the Bible we are told, "And the Spirit of God moved upon the face of the waters." In Genesis 6:3 "Jehovah said, My Spirit shall not strive with man forever." However the Dispensation of the Holy Spirit did not begin until ten days after the Ascension of Christ. After that He assumed the responsibility of the Kingdom of God on earth. He now absolutely represents God on earth; and there is no other approach to God. This is what Jesus meant when He said that the unpardonable sin was that against the Holy Spirit, by Whom we are sealed unto the day of redemption.

Jesus never planned to carry on the campaign in person. God is a Spirit; and His kingdom is spiritual and it must be established by the Spirit of God. Christ will not come again in person until the Spirit has made a glorious success of His Dispensation; and then He will come to close out the Human Race, and make eternal the truths of God's Kingdom on earth. The Holy Spirit is now doing on earth the work of God the Father and God the Son. Let us not make the mistake that the Jews made when the Messiah came to earth. They thought He would be a Temporal King; and so they rejected Him, and crucified Him, and forfeited their right to the Kingdom. Now it has been abundantly proved that the Kingdom is spiritual and must be perfectly established by the Holy Spirit of God. So Jesus gave strict orders that the disciples should wait for the descent of the Holy Spirit. When He came, then the success of the Kingdom was guaranteed.

The Holy Spirit Convicts of Sin

John 16: 8,9

The Pharisees thought themselves righteous. When Christ told them they were sinners, they resented it, and forthwith put Him to death. They were not convicted of sin. When the Holy Spirit came to take charge, He convicted thousands on the Day of Pentecost. Then they turned to the Lord and received pardon and the new life. Thus the words of Jesus were speedily fulfilled. "When He is come, He will convict the world in respect of sin."

The present age is characterized by the absence of conviction of sin. In this Christian land it is openly taught that there is no sin, but only an expediency, propriety, policy! "Men make mistakes; but what does God care?" This is the chief heresy of today, and it is a tragedy. It blinds the eye and turns away perishing man from the only source of life. All Christians should pray for a special baptism of the Holy Spirit that all mankind may be convicted of sin. Then the earth would

receive such a time of revival of spiritual life that the Kingdom of God would come.

"Because they believe not on Me." This is the greatest sin of mankind. If we believe on Christ, then all sin is forgiven; but the sin of not believing on Christ takes away from man this forgiveness. Thus the special work of the Holy Spirit is to lead men, women, and children to believe on Christ. This is not merely head belief, but heart belief, leading to the entrusting of ourselves implicitly to His Spirit. This is fundamental.

The Holy Spirit Convicts of Righteousness

John 16: 8,10

Many ask, Is there any righteous? So many fail so often, and the wrong in the land is so deluging that some are in despair. "Who can we trust?" At least there is One, Jesus, against Whom no true accusation has ever been made. Even Pilate knew He was innocent. And the Father in Heaven has vindicated every claim of Christ by raising Him from the dead. "Of righteousness, because I go to the Father, and ye behold me no more."

Many have lost faith in God as righteous; for the very best people of earth are often those most wrongfully treated, and most afflicted with suffering and sickness. "Can God be righteous and let His children suffer as they do?" Jesus shows us how the Holy Spirit can still be just, though the good on earth are wronged. Jesus was treated more unjustly than all others; yet the Holy Spirit justifies God in this, because He took Him to Himself. All things are not righted in this life; but the life hereafter will set everything straight. This is the only explanation of the Christian life. The Holy Spirit makes this plain.

Many have little faith even in Christians. They were unjust before they were converted, and they are no different now, is the voice of the world, and the accusation of Satan. As Jesus was justified although believed by the Pharisees to be an impostor; so God will justify His sons before the world, though they are falsely accused.

Many tormented Jesus, as if He were false; but the time came when He escaped from their persecution. "Behold, ye see me no more." So those Christians that are falsely accused and persecuted will escape from this world of unrighteousness, and in Heaven, be outside the reach of evil.

The Holy Spirit Convicts of Judgment

John 16: 8,11

The bootlegger is often allowed to go free and make huge gains of money; and, even when arrested, he sometimes is let off with a mere fine, which he can earn in one day. It is so with many forms of wrongdoing. The petty thief is punished for stealing what he needs to satisfy his hunger; but the man that by fraud makes his millions may be allowed at large. It is natural that many ask, "Is there any judgment?" It is the work of the Holy Spirit to convict the world of judgment. Some time he will.

"Because the Prince of this world hath been judged." This does not mean that the devil is in his eternal penitentiary, the bottomless pit. Not yet. But he has been judged openly; and he is under public condemnation at this moment. He is allowed out on bail. The time will come when it will be true, "The Prince of this world shall be cast out" (John 12:31).

The judgment is come already in this that he has lost his power to seduce those trusting in Christ. He is still the Prince of this world to those that do not trust in Christ, but he is understood as an impostor by those yielding to the influence of the Holy Spirit. We have perfect liberty to be holy and to be free from the dominion of Satan. Some negroes continued in slavery even after they were emancipated.

The Holy Spirit enlightens the soul and convinces us that the devil has no claim on us. He has been judged.

* * *

Dwight L. Moody used to tell of a minister who, to display his learning, gave a series of discourses on the errors of Scripture. After the sixth address, he was visited in his study one afternoon by a member of his church, who told him how deeply concerned he was about the lectures. One by one, the pillars of his faith in the Book had been destroyed. "And now, look!" he said, laying the Book on the minister's table. From Genesis to Malachi from Matthew to Revelation, you have so impeached the authority of my Bible, and pronounced it so full of error, that I have torn them out one by one, until there is nothing left but the empty covers. That's what your preaching has done for me!" That minister saw a new light. He realized that his display of critical scholarship was a deadly menace to his ministry. Let us hope it is true he never again attacked the integrity of Scripture.

LIBRARY TABLE

Reviews of Recent Books

By Professor L. S. Keyser, D.D., Springfield, Ohio

System of Christian Doctrine. By Professor W. T. Conner, A.M.,Ph.D.,D.D. Baptist Sunday School Board, 161 Eighth Ave., North, Nashville, Tenn. Price, $3.00.

The author of this valuable book is Professor of Systematic Theology in the Southstern Baptist Theological Seminary at rtworth, Texas. He proves himself a well-ined theologian. Among his teachers was . E. Y. Mullins, of Louisville, Ky., who himself a theologian of great gifts and a rld-leader in defense of the Christian faith. sides, Dr. Conner has had thirteen years of perience in teaching systematic theology in own seminary.

He commands a simple and pleasing style, d succeeds in making the profoundest doc-nes both interesting and luminous. We el that this work is most timely. In these ys of uncertainty in so many quarters, it heartening to listen to a clarion voice and e that speaks out in such positive tones. ere is no cutting down of Christian doc-ne to the "irreducible minimum," as the odernists want to do. No, here is a man no believes much and believes it *ex animo*. o diluted theology here; no hazy rhetoric; fumbling of glittering generalities to hide verty of thought and ambiguity of con-tion. And Dr. Conner not only speaks out avely because he believes, but he believes cause he has had an experience of Christian ith and has thought his way through the ristian system.

The reasoning processes of our author are ry keen. You seldom, if ever, catch him pping. Everything is connected up in logical quence. In this respect his writing is in arked contrast with much of the writing of e Modernists, who are constantly commit-g fallacies and making "drop stitches" in eir logical processes. On account of his se reasoning, Dr. Conner's work, although marily intended as a work on dogmatics, kes an excellent apologetic for the Chris-n faith. Note how brilliantly he presents e doctrines of the divine personality, the ly Trinity, the divine-human Person of rist, the vicarious Atonement, the Order of lvation, the resurrection of Christ, and His apocalyptic second advent. He believes that evolution is far from being scientifically proven, and hence holds the Biblical doctrine of special creations for species. He maintains that man was directly created in the divine image and has not been evolved from an animal stock. In short, the book is more than good; it is *very* good. One might not agree with his position on predestination, but one must admit that he presents his case strongly.

A few suggestions. He might have trodden more firmly in his discussion of the relation of the Bible to science (pp. 115-117). It is dangerous today to use the lingo of the Modernists when they say that "the Bible was not intended to teach science;" for they mean by it that the Bible is in error in its cosmogony. While Dr. Conner sets forth the ontological argument for the divine existence with great force, we think he minimizes too much the value of the other theistic proofs. The cosmological, teleological and moral arguments surely are convincing to the thorough-going reasoner. We think, too, that somewhere in the books the chief technical terms usually employed in works on theology should have been given. Students in seminaries should be conversant with the scientific nomenclature of their various disciplines, even though they may not use them in popular discourse. For example, the several main branches of Dogmatics are Theology (the doctrine of God), Cosmology (the doctrine of creation), Anthropology (the doctrine of man), Christology (the doctrine of Christ's Person), etc. These are suggestions, not criticisms.

Christ the Incomparable. By William B. Riley, D.D. Fleming H. Revell Company, New York, Chicago, London and Edinburgh. Price, $1.50.

Yes, with our dear Dr. Riley, as with all true believers, Christ is incomparable. He is unique, the only one of His kind, the God-man, the sole Redeemer of the world. This does not mean that in His humanity He does not have many marks in common with mankind, for He "became flesh and tabernacled among us," and "He was tempted in all points like as we are." But He was also divine, and His conjunction with human nature

was *sui generis*. In a most convincing way, Dr. Riley, taking his stand on the impregnable rock of Holy Scripture, sets forth the incomparableness of our Lord. We wonder whether it has ever been done better or with more fervent earnestness. Dr. Riley believes every word he speaks, and believes it with such intensity of conviction that he cannot "hold back the truth in unrighteousness."

The topics he discusses are those that are at the fore today in the religious world. Here are some of them: "The Christ of Prophecy," "Christ the Virgin Born," "The Miracles of Christ," "The Mission of Christ," "The Atonement of Christ," "The Resurrection and Ascension," "Christ and the Changing Order." All these chapters are forceful in presentation. The last one shows how modernism reduces Christ to less than divine proportions and destroys His uniqueness.

Christ the Truth. By William Temple, Bishop of Manchester. The Macmillan Company, New York.

It is a good mental and spiritual discipline to read a real profound book betimes. Here is one that will test all the reader's mental powers, and for that reason, among many others, we recommend it. It is not that the author uses many big words or technical terms; indeed, his style is simplicity itself so far as sentence structure and terminology are concerned; but the mode of thought is abstract and metaphysical. This is especially true of the first part of his book, which deals with "the structure of reality," "the apprehension of value," and the basis and validity of "religious experience."

When our author comes to treat of "the core of the argument," which means the Godhead and Person of Jesus Christ, he is easier to understand, especially by those who have been trained in theological ways of thinking. It is a great book—one that penetrates as far as the human mind can go into the nature of ultimate reality. In most cases we believe it to be sound in its theological positions. It is gratifying to find so learned a man as Dr. Temple, and one occupying so commanding an ecclesiastical position, thoroughly sound on the doctrine of God, His personality, transcendance and immanence, on the Person of Christ, His deity, and humanity, on the Trinity of the Godhead, on the miracles of the Bible, the bodily resurrection of our Lord, and His ascension to the right hand of the Majesty on high.

The book is so good and great that we dislike to take exception to any part of it; bu sometimes one's sense of duty impels one t perform unpleasant tasks. Does not Bisho Temple's emphasis on Value in the philo sophical part of his book come near to th doctrine of Pragmatism? Would it not b better to make Value adjectival to the righ eousness and will of God and man's harmon with them, rather than to make it (Value the ultimate standard? Several times ou author uses the term "evolution." In wha sense does He use it? When He uphold creation, as he surely does, and when he de clares that the incarnation of the Son of Go was a divine "intrusion" into the course o human events (p. 259), surely that is no agreeable to the theory of evolution used i any proper sense.

What does Dr. Temple mean (p. 89) b calling the early chapters of Genesis "Myth"? Afterward (p. 182) he calls Chri "the Second Adam." Is that consistent? W regret to see so great and good a man as th Bishop of Manchester put himself into the cla of rationalistic critics of the Bible. He stand for the Virgin Birth of Christ (wherein w rejoice), but we cannot agree that Christ ha a human person which was "subsumed" in the divine person of the Son. No, the do trine of *enhypostasia* must stand. The divi Logos is a person, and He assumed huma nature, not a human person. If we can g the conception that the divine Ego of th Logos permitted Himself to be ensphered an enfolded in human nature by the Holy Spir in the seminal depths of the Virgin Mar and after that functioned in and through th assumed human nature, the *kenosis* of the So of God and all the other Biblical teaching respect to His state of humiliation and subs quent exaltation will become clear. We thin finally, that our author vaporizes the pla Scriptural doctrine of the apocalyptic secon coming of Christ.

In spite of our criticisms, regretfully mad Dr. Temple's book is most helpful, suggesti and capable, and where he does stand f evangelical doctrine, his arguments are mo convincing.

Man's First Disobedience. By Leander S. Ke ser, D.D. The Macmillan Company, N York. Price, $1.00.

This book is written by the conductor this department of THE BIBLE CHAMPIO It is needless to say that he believes what t book teaches, and is persuaded that it is o portune. It would seem that so much at le

might be said without boasting. We will give the gist of the book; then you will know whether you will want to get it and read it or not. The author accepts the Biblical narrative of the Fall of man (Genesis III) at its face value. He accepts it as literal and true history. He shows why it cannot be "interpreted" as myth, legend, folklore or allegory. If it is the last, it is a very poor allegory, and a very deceptive one, having led many millions of people into accepting it as veritable history. The author also holds that if sin originated in man's primitive animalism, then God is responsible for sin's advent into the world.

On the positive side, the author shows the reasonableness of the Biblical narrative. A moral economy is the highest economy; therefore our first parents had to be free moral agents, not mere automata. The *raison d'être* of the forbidden tree, the speaking serpent, the tree of life, the exile of Adam and Eve from the garden, the angels with the flaming sword, the disappearance of Paradise, the reappearance of Paradise—all this is set forth in this volume. A final section shows how science casts its friendly gleams on the Biblical representation and confirms it.

Gates and Keys to the Bible Books. By Leonidas Robinson, M.A.,Ph.D. Fleming H. Revell Company, New York and Chicago. Price, $3.00.

The author is a member of the Methodist Episcopal Church South, and holds a high position in its councils. A commendatory introduction is written by Bishop John M. Moore, Ph.D., of the same ecclesiastical connection. In many ways it is a good book; but we cannot commend it, because it yields too much to the rationalistic treatment of the Bible. Bishop Moore is ambiguous in his eulogy upon the Bible—more rhetorical than logical. When he says (p. iii) that the Bible has lost nothing of its sanctity and divineness through "the combined labors of critical scholars," does he mean that the Bible has suffered no injury from the hands of the rationalistic school of criticism represented by Graf, Wellhausen, Cheyne, Driver, Kent and Foster? Such vaporing gets us nowhere.

Dr. Robinson tells us in his "Foreword" that he "sought in vain for dependable helps to Bible study, of sufficiently exact scholarship," etc. Does he mean to say that he is not acquainted with the works of Blaike, Hurlbut, Gray, Norlie, Collett, Sheatsley and G. Campbell Morgan? No; he means that these works stand for the full inspiration of the Bible, while he does not. Our author does not take a solid position regarding the slicing up of Genesis into J, E, D, P, etc, but rather intimates that he consents to the crazy-quilt results of such criticism (p. 12). He says (p. 13): "Inspiration does not consist, therefore, of a verbal inerrancy, but in a spiritual survival of the fittest." What does that mean? It means inadequate views of the inspiration of the Bible. It means, consequently, that all the so-called spiritual and practical lessons drawn from the books of the Bible have an uncertain basis. How can so many men who carry the Ph.D. degree be so illogical?

Except Ye Be Born Again. By Philip Cabot. The Macmillan Company, New York. Price, $1.50.

When a man with real literary gifts and training writes on vital religious themes, he is a power for good. We are struck by the style, diction and originality of the author of this remarkable book. He knows how to tell his story to make it both captivating and spiritually impressive. You feel sure that a man who says things so well and thinks so profoundly has not gone off on an emotional tangent, but is a well-poised mystic of the first order.

Mr. Cabot strayed from faith in God for many years, became immersed in big business in which he was successful; but all of it left his soul starved, and made him almost a nervous wreck. Then his thoughts were turned to God, whom he sought in true penitence and prayer, found Him, and experienced the new birth, the birth that comes from above. It is a remarkable story which he tells. In some ways it may be humbling to the narrator, but the frankness and pellucid honesty of his confession, make you feel the nobility that God has put into his soul by a real conversion. He gives an acute analysis of this hysterical age in search of joy and never finding it, because it searches in the material world instead of in the spiritual realm. A return to faith in God is the only cure for a restless, world-sated, skeptical age. Listen to this clarion voice (pp. 58, 59):

"Our schools and colleges are turning out every year many adventurous young men and women in whom intellectual over-confidence has bred a spiritual skepticism and a revolt against authority which will prove costly to them and the nation. This crop of youthful skeptics is in part the result of the failure of the methods of our religious teaching. The

scientist and the philosopher strive manfully to take the place of the priest, but they are doomed to fail."

A Protestant would say "the preacher" or "religious teacher" instead of "the priest," but we think that is what our author means. His book is one of tremendous importance in calling this world-mad country back to the recognition of spiritual realities and forces. There may be some statements of which one might not quite approve, but to all intents and purpose the book has a much-needed message for the people of our soul-tossed age.

Two Days Before: Simple Thoughts About Our Lord on the Cross. By the Rev. H. R. L. Sheppard. The Macmillan Company, New York. Price, $1.00.

The cross of Christ is central in Christianity. The atonement He made for sin by His passion is pivotal. If the Son of God did not make the great sacrifice for sin out of infinite love, there can be no remission, for then saving grace and mercy are blocked and cannot reach us. The author of this book seems in part to realize this fact, but does not bring it out with sufficient force and clarity. What did Christ really do for the world in His great suffering and sacrifice? Did He suffer merely to show or display His love and the love of the Father for us? If that is all, his agony in the Garden and on Calvary was merely spectacular. However, if He really bore our sins in His body on the tree and took upon Himself the actual penalty of our transgressions, then indeed He truly suffered, and there was ample reason for His sacrifice of love; in which case our love and faith should go out toward Him in utter gratitude and surrender. Mr. Sheppard's book is helpful and suggestive, and makes Christ real to us, and treats Him as God as well as man; but on the doctrine of the atonement it is inadequate and does not measure up to the full Biblical teaching. Christ is our loving and self-abnegating Substitute before the eternal principle of justice.

The Acts of the Apostles. By G. Campbell Morgan, D.D. Fleming H. Revell Company, New York and Chicago. Price, $3.75.

Here is a book in which the spiritual mind may fairly revel. The expression, "fairly revel," is not too strong. There is no controversy in the book. Don't look for it. At the start Dr. Morgan takes the evangelical position, and then proceeds without disputation to unfold his great theme. He accepts the Lucan authorship of the Acts and the authenticity of its history (p. 5). He says the incompleteness of the record is "part of the method of the Spirit" (p. 8). The book of the Acts is "inspired church history" (p. 9). With such a basis laid, the evangelical believer can drink his fill of the Biblical fountain of life without being troubled about any mooted questions as to the divine source. Dr. Morgan's purpose, as he himself expresses it, "is exposition based on exegesis." Most effectively does he carry out this worthy design. He knows how to get at the meaning of the sacred text, and when necessary to go back to the original Greek of the Biblical writers. Taking the historicy of the Acts for granted, Dr. Morgan is able to deduce real lessons from it for man's guidance and help today, for if Christ really wrought with His followers as the record narrates, then we may know that He is ever present with us in our lives today, "a very present help in time of need." This book is alike valuable for devotional, practical and homiletical purposes, and therefore is adapted for the use of both laymen and ministers.

An Elementary Christian Psychology. By Professor Olaf M. Norlie, Ph.D.,S.T.D. Augsburg Publishing House, 425-429 Fourth Street, S., Minneapolis, Minn. Price, $1.25.

"The most essential part of man is his soul. Psychology (from two Greek words—*psuche,* meaning soul, and *logos,* meaning word or science) is the science of the soul." These are our author's opening words. They give at once his viewpoint. That is pellucid honesty. There is no beating about the bush with Dr. Norlie, who is one of our most evangelical, loyal and thorough Lutheran scholars. We are simply delighted with this work. So different from much of the crude so-called psychology of the day, especially that of Freudianism and Behaviorism, our author holds that the soul, or mind, is by far the most important part of man. He puts his evaluation thus: the soul is spiritual, real, immortal, rational, moral, religious, priceless. In connection with each statement the author quotes Biblical texts to indicate the high and holy teaching of God's Word. Would you be afraid to have your sons and daughters study psychology under such tutelage?

But Dr. Norlie does not ignore the body or in any way minimize its importance. He recognizes man as a dual being, and shows that in many ways there is an intimate relation and interaction between the soul and the body. Indeed, he devotes one section of his book to the "connection between body and

soul." Another section is given to "the physical foundations" of psychology, and here he introduces the student to a brief study of the nervous and muscular systems. However, by far the greater part of the work is devoted to the study of the phenomena of the mind, just as should be the case. Our author proves himself a master of the situation. He has studied the human mind from every point of view. His bibliography is very extensive; there is hardly a work of any importance that he does not cite.

But he does more, far more, and it is most vital and timely: he goes to the Bible for his psychical material, and shows how beautifully it corresponds with the best and latest empirical results in psychological investigation. Listen to him (p. 25): "This book employs the method and material of philosophy and science wherever these do not conflict with the clear teaching of the Bible, the revealed, inspired, authoritative and infallible Word of God. While the Bible is not a text-book on psychology, it is on many points the best and last source. It is an inexhaustible gold mine of psychological information, being, as G. Stanley Hall says, 'man's great text-book in psychology.'" One thing more: while it is called "an elementary" work, we believe it might be used as the basic text for the most advanced research work in the great science of the mind. The extended book list would be a great aid in special research work. A good book, a very good book—vital, timely, capable.

The Supremacy of the Spiritual. By Professor Herbert Alden Youtz, Ph.D., of Oberlin Graduate School of Theology. The Macmillan Company, New York. Price, $1.75.

According to the author, this book consists of "essays in the understanding and attainment of spiritual personality." In many ways the book is to be commended. It is a call away from the crass materialism of our day in science, psychology, philosophy and general practice to the higher ideals of life, to spiritual reality and experience. The age is largely placing the chief emphasis on the wrong things, those that ought to be subordinate and adjectival. Like Mr. Cabot's remarkable book, previously noticed, it is a keen analysis of the present-day life and evaluations and a trenchant rebuke of the same. Mere mechanism is rightly condemned. Says the author, mechanism and organism cannot explain "the data of mental and moral consciousness." Therefore, we join heartily in Dr. Youtz's call to the higher conceptions of life—that is, to the supreme importance of spiritual personality.

But—and we say it with keen regret—in many ways we cannot walk amicably with the author. You do not read far into his book before you discover that he is "sold out" to the theory of evolution. He believes that man sprang from an animal stock, and came up through the fierce struggle for existence. Indeed, he says plainly (p. 74) of the genesis of the human family: "It began as jungle life. The first human beings were savage fighters for their very existence. They fought with wild beasts and with men as savage as themselves." Does that agree with what the Bible teaches about the progenitors of the human race, who were created in the divine image and were placed in a garden? In spite of his logical acumen along other lines, Dr. Youtz's infatuation with evolution makes him illogical. According to him, man is the product of the "cosmic process," and yet must turn around and fight it (p. 59). Again, as a religious personality man perceives that he is akin to the spirit in the cosmic process (p. 49), while at the same time that very "cosmic process" made him a fierce and selfish animalistic fighter in the "struggle for existence." How could such a process produce its direct opposite by means of evolution? If you put the personal activity of God into the process, He must constantly be adding new forces from without, and that is not evolution. Moreover, our author's view of the person of Christ is both inadequate and unorthodox (see pp. 129, 130).

We are sorry to say these things, but they must be said in all good conscience. What a wonderful challenge to the supremacy of the spiritual life this gifted author might have given, had he remained true to the clear teaching of Holy Writ and the evangelical apprehension of the Christian faith!

Library of Christian Hymns. By John Dahle; English translation by M. Casper Johnshoy, B.D. Augsburg Publishing House, Minneapolis, Minn.

One cannot speak too highly of this book. Dr. Dahle is Professor of Hymnology and Liturgics in Luther Seminary, St. Paul, Minn., and is recognized as the leading hymnologist in the Norwegian Lutheran Church of America. This is the first volume of a series. It contains the history of about two hundred standard Christian hymns, with biographies of the various authors. Many of the hymns and hymn writers here sketched are Lutheran, while many others are non-

Lutheran, and others come down through the Christian centuries and are the possession of all Christian people. Thus the book deserves a wide circulation in the Christian world. It adds much to one's appreciation of a beautiful and worshipful hymn to know something about its author and the circumstances in which it was produced, and also to be informed as to the various uses to which it has been put by Christian people. We cannot speak too highly of this work. It will be helpful to the minister when he desires to call special attention to the historic value of a hymn.

The Absurdities of Evolution. By Guy Fitch Phelps. The Bible Institute Colportage Association, 826 North LaSalle Street, Chicago. Price, $1.25.

The author of this book has asked the evolutionists about one hundred questions which might well be called "posers." Mr. Phelps is a well-known literary writer, not a preacher or a theologian, but a layman who has examined the claims of the evolutionists, weighed them in the balances, and found them wanting in every particular. We hope that the advocates of this fad will pay attention to his arguments, will pass by his rather caustic method, and will try to answer his many interrogations. It is too late in the day for evolutionists to pass the many objections brought forward against their theorizing with a supercilious toss of the head and scornful curl of the lips. If they do not answer these objections, we shall draw the just conclusion that they cannot do so, and they know they cannot.

For example, here is one of the author's staggering counts against evolution (p. 113): "How could one form come from another and the *first* remain? If man came up through fishes, amphibians, wolves, apes, etc., how is it that these forms are still in existence and as perfect as at first? Must we suppose that a single pair, male and female, took a sudden start and rushed up through all animal forms, making a gap in each animal fence? If so, what becomes of the evolutionary contention for the 'uniformity of nature?' Since all forms have come by evolution, it follows that *all* apes would have become men at the same time, and apes would have ceased to exist; and the same thing would obtain in all other animal forms. Will evolutionists tell us how a man and a woman could be produced by the lower animal forms and all those forms remain intact?"

Mr. Phelps has given us a remarkably keen book, and it ought to be read far and wide. We make the suggestion, however, that it would be better for writers on both sides of the question to be a little less drastic. Too many cutting expressions are apt to injure the influence of an otherwise powerful book.

Modernism Versus the Bible. By A. J. Pollock. The Central Bible Truth Depot, Paternoster Square, London, England; Loizeaux Brothers, 1 East 13th Street, New York. Price, 20 cents.

Here is indeed an important brochure. We are glad it has been published in cheap form so that everybody can get it. It treats of the origin, methods, teaching, and results of Modernism, with two chapters added on Biblical inspiration and some telling concluding remarks. The book is thoroughly up to date. The author has read the latest utterances of the Modernistic school. He points out most capably the dangerous character of Peake's recently issued "Commentary on the Bible," with all its rationalistic and sapping processes. Why men want to spend so much time and money on a Bible commentary when they have such low conceptions of the Bible is a mystery that we must leave to the mercies of the specialists on abnormal psychology. We need say no more about this timely booklet. Just get it and read it, and see that orthodox writers have not misrepresented the position of the Modernists, nor have they exaggerated the perils of their treatment of the Christian faith.

The Battle of the Churches: Modernism or Fundamentalism — Which? By William George Wirth, Ph.D. Pacific Press Association, Mountain View, Cal. Price, 25 cents.

Another good book on the right side. The author commands a clear and readable style. He also speaks out of full knowledge of the present situation in Christendom. He points out the irreconcilability of the present conflict. It must be fought out to the finish. There can be no armistice. Among the many subjects here discussed are evolution, the perduring character of the Bible in spite of all attacks, the personality of God, the deity of Christ, the substitutional atonement, the reality of heaven and hell and Satan, miracles, prayer, and how the church will meet the issue. This book is a real contribution to the literature on the right side of the present controversy.

* * *

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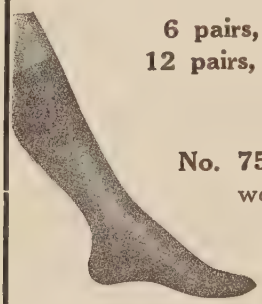

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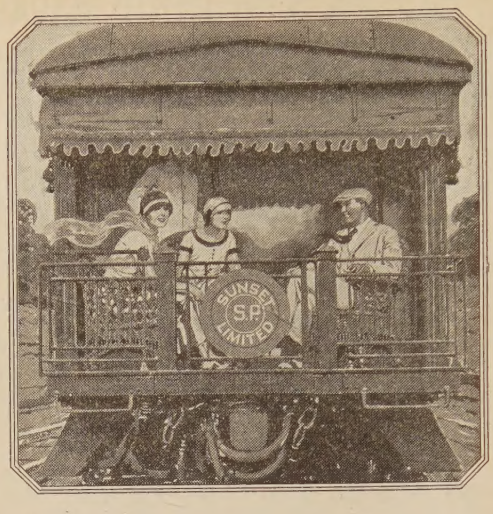

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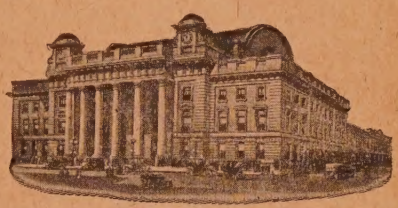

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